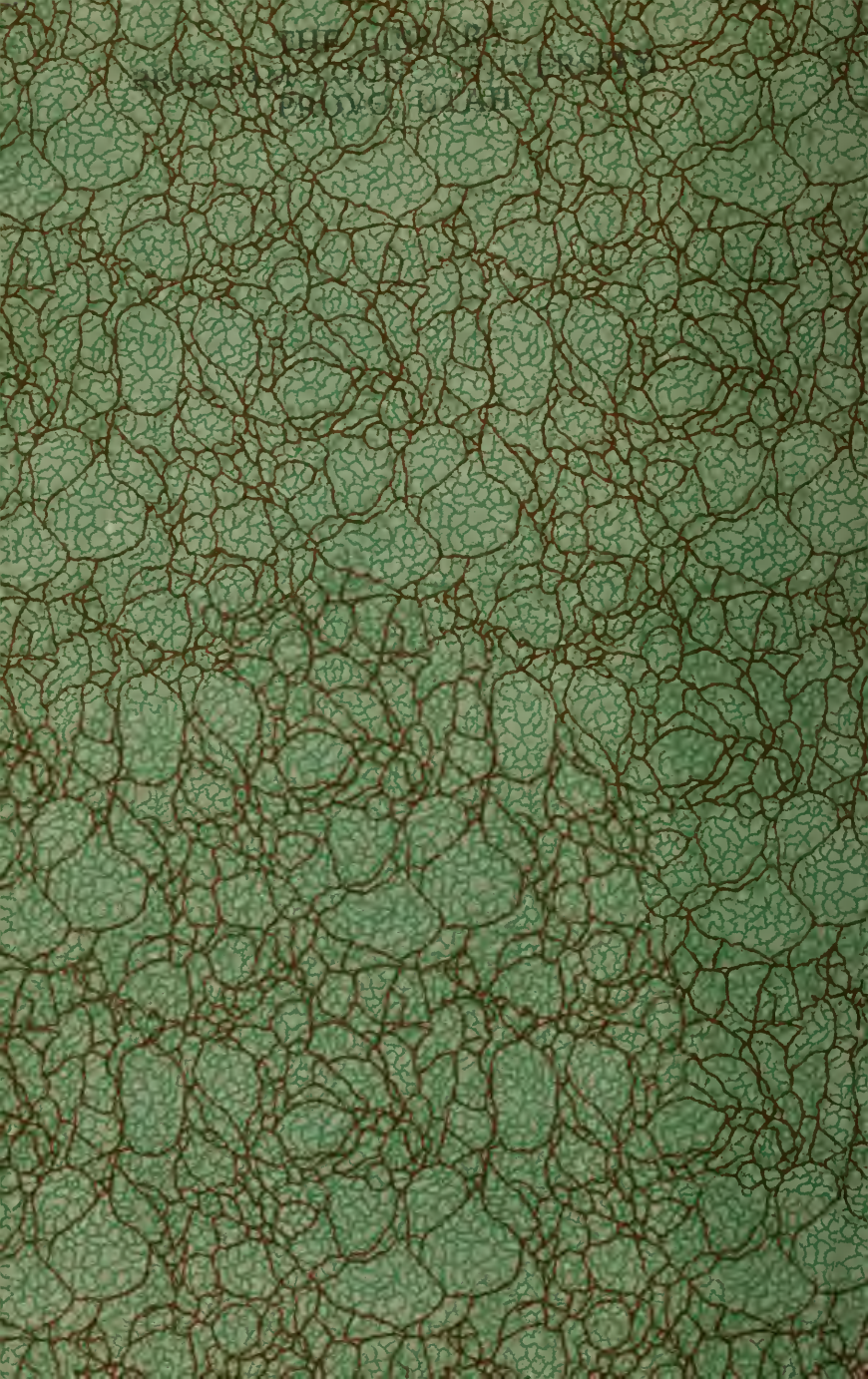


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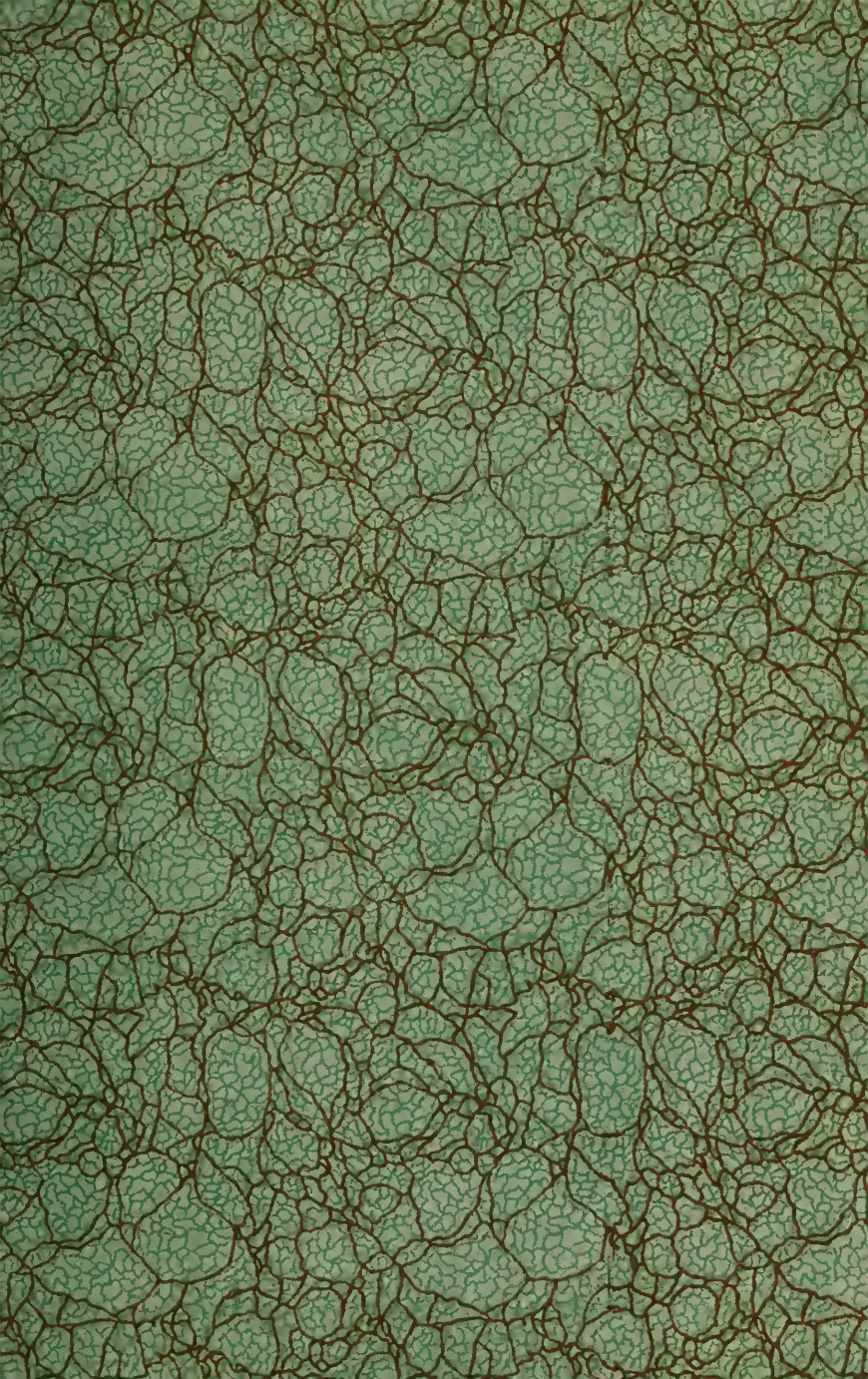
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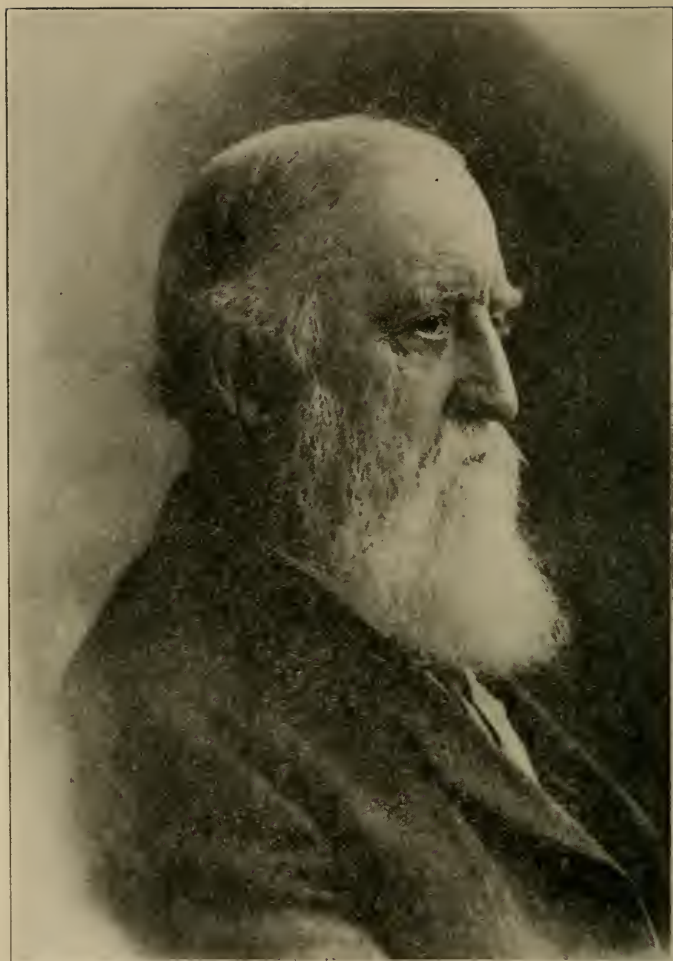












JOSEPH SMITH

The Man from Nauvoo

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Vol. 2

# Young People's History

of the

## Church of Jesus Christ of Latter Day Saints

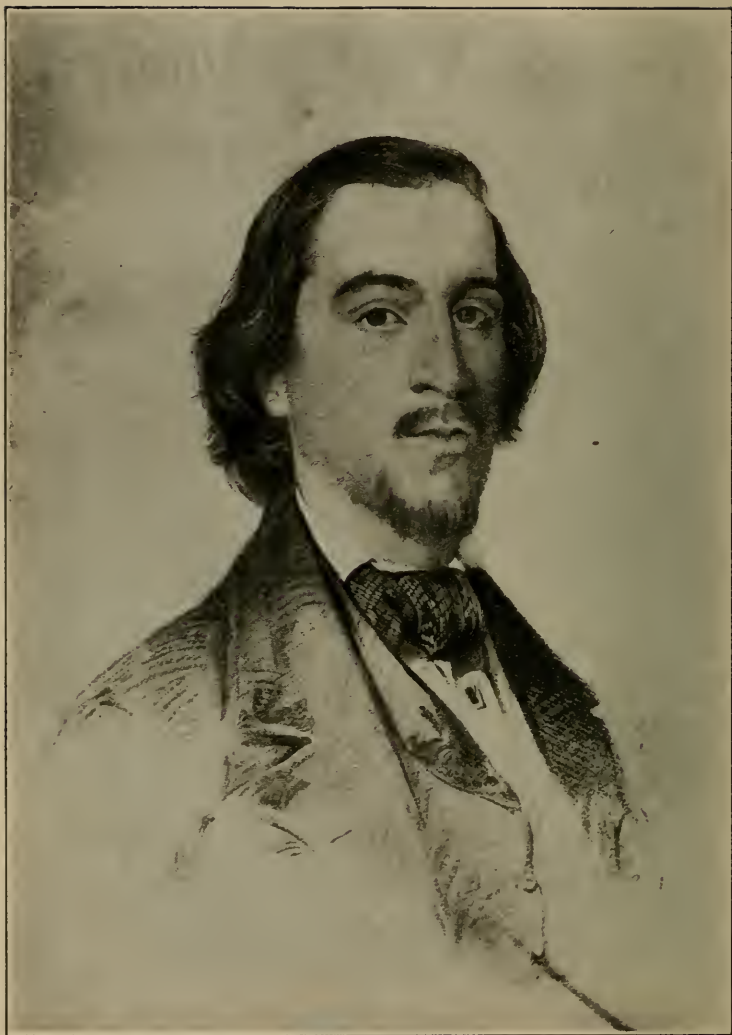
Volume 2

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JOSEPH SMITH WHEN TWENTY-ONE YEARS OLD

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## CHAPTER 1

### Young Joseph at Nauvoo

**I**N THE beautiful city of Nauvoo young Joseph Smith was quietly working and studying; sometimes thinking, too, about the work of his father. There were men who talked to him about going out to the western land and joining the rejected church, where he had every reason to think he would be treated almost like a king; but he knew how his mother had opposed that church and her reasons for doing it. There really was no particular thing out there that he desired; but he grew to believe that somewhere in the world there was a work for him to do and that work was with his father's church.

He was married October 22, 1856, to a young woman named Emma Griswold. They went to the farm to live, and about a week later George A. Smith and Erastus Snow, from the rejected church, came to call on young Joseph. They invited him to come to Utah, but he told them he could not come to that church and be part of it while it taught things that were not right according to the Book of Mormon.

Three or four weeks later Samuel H. Gurley and Edmund C. Briggs called on young Joseph. These men were delegates from the church at Zarahemla, Wisconsin, and they carried a message from the church to this young man, telling him that the Spirit had told

them to come to him and tell him the time had come for him to do his work.<sup>1</sup>

<sup>1</sup>Our faith is not unknown to you, neither our hope in the regathering of the pure in heart enthralled in darkness, together with the means, to the accomplishment of the same; viz, that the seed of him to whom the work was first committed should stand forth and bear the responsibility (as well as wear the crown) of a wise master builder—to close up the breach, and to combine in one a host, who, though in captivity and sorely tried, still refuse to strengthen the hands of usurpers. As that seed, to whom pertains this right, and heaven-appointed duty, you cannot be unmindful nor indifferent. The God of Abraham, Isaac, and Jacob covenanted with them and their seed. So the God of Joseph covenanted with him and his seed, that his word should not depart out of the mouth of his seed, nor out of the mouth of his seed's seed, till the end come. A Zerubbabel in Israel art thou. As a nail fastened in a sure place, so are the promises unto thee to make thee a restorer in Zion—to set in order the house of God. And the Holy Spirit that searcheth the deep things of God, hath signified to us that the time has come. For, through fasting and prayer, hath the answer from God come unto us, saying, Communicate with my servant Joseph Smith, son of Joseph the Prophet. Arise, call upon God and be strong, for a deliverer art thou to the Latter Day Saints. And the Holy Spirit is thy prompter. The apostles, elders, and Saints who have assembled with us, have beheld the vacant seat and the seed that is wanting. And like Ezra of old with his brethren, by the direction of the Holy Spirit have we sent faithful messengers to bear this our message to you, trusting that you will by their hands notify us of your readiness to occupy that seat, and answer to the name and duties of that seed. For this have our prayers been offered up without ceasing for the last five years. We are assured that the same Spirit that has testified to us, has signified the same things to you. Many have arisen, perverting the work of the Lord. But the good and the true are throughout the land waiting the true successor of Joseph the Prophet, as president of the church and of the priesthood. In our publication—sent to you—we have shown the right to successorship to rest in the literal descendant of the chosen seed; to whom the promise was made, and also the manner of ordination thereto. We cannot forbear reminding you that the commandments as well as the promises given to Joseph, your father, were given to him, and to his seed. And in the name of our Master, even Jesus Christ, as moved upon by the Holy Ghost we say, Arise in the strength of the Lord and realize those promises by executing those commandments. And we, by the grace of God, are thy helpers in restoring the exiled sons and daughters of Zion to their inheritances in the kingdom of God and to the faith once delivered to the Saints.

Holding fast that which is good and resisting evil, we invoke the blessings of the God of Israel upon thee and upon all Saints, for whom we will ever pray.



These things occurred in 1856, but as early as 1853 young Joseph had thought on them. With his three brothers, Frederick, Alexander, and David, he lived as other young men in the quiet little town on the river. They were pleasant companions and went into the society of the town as other boys and young men, making friends and taking part in the town life. From this wonderful fall of 1856 on until the spring of 1860, young Joseph and members of his family talked at times about the church at Zarahemla.

Edmund C. Briggs was full of earnest words and stayed for months with the family of Joseph Smith.

As the years went by young Joseph became intimate in his correspondence with William Marks. This man had been his father's friend. Many years before in the history we read the story of a vision had by Joseph Smith the Seer in which William Mark was seen to take a part, when the Lord told him, "I will raise thee up for a blessing unto many people."<sup>2</sup>

When the spring of 1860 came, young Joseph knew that April 6 would find the church at Amboy, meet-

<sup>2</sup>I saw in a vision while on the road, that whereas he was closely pursued by an innumerable concourse of enemies, and as they pressed upon him hard, as if they were about to devour him, and had seemingly obtained some degree of advantage over him, but about this time a chariot of fire came, and near the place, even the angel of the Lord put forth his hand unto Brother Marks, and said unto him, "Thou art my son, come here," and immediately he was caught up in the chariot, and rode away triumphantly out of their midst. And again the Lord said, "I will raise thee up for a blessing unto many people." Now the particulars of this whole matter cannot be written at this time, but the vision was evidently given to me that I might know that the hand of the Lord would be on his behalf.

ing to do business. For years now they had spent hours fasting and praying that God would send his Spirit to young Joseph and lead him into his work. In March, he wrote to William Marks that he was prepared to receive them. That was joyful news to the man who had prayed so long. Elder Marks came with Israel Rogers and William W. Blair and counseled with the man from Nauvoo, and his mother, Emma Smith Bidamon.

## CHAPTER 2

## Young Joseph Takes His Place

**W**HEN April 4 came in Nauvoo, it was a stormy day. The wind swept across the Mississippi River, cold, and full of rain. Big waves dashed their white foam and it was dangerous to be upon the waters. Young Joseph and his mother crossed the river in the morning in a small boat. The man who rowed the boat was a dear friend of the family, named James Gifford, and he had with him another man to help. When they landed at Montrose, Iowa, they were met with the spray, but determined to go on. From here they had the railroad train to carry them and they reached Amboy safely. Then, the evening of the 6th, the young man realized what it had meant when the Lord had told the Saints that "young Joseph would come in 1860." When the people gathered in the meeting and when Elder Zenos H. Gurley, sr., spoke to the people about "the fulfillment of the word of the Lord" the whole people sobbed aloud in their joy and gladness. Of course the newspapers had the story in them and the young man from Nauvoo found himself suddenly with much responsibility and a wonderful new feeling in his heart.

It was a stately and solemn proceeding when young Joseph took his place. On the evening before the



commencement of conference, a prayer meeting was held at the home of Stephen J. Stone. It was into this assembly of Saints that Emma Smith Bidamon and her son Joseph were ushered. As they came in,



Mechanics Hall, Amboy, Illinois

the Saints arose and stood weeping for joy. Then followed prophecies, and tongues with interpretations, witnessing that this young man was truly called to be a prophet, the successor of his father.

Young Joseph, not yet twenty-eight years old, made a short speech, telling the Saints that he would meet with them to-morrow and if the same spirit

prompted his reception that had prompted him to come, he should "be with" them.

The next day the conference met in a public hall, called Mechanics Hall. Isaac Sheen, in a *Saints' Herald* editorial, tells of this meeting and declares it impossible to describe the exceeding great joy. It was glorious; even in the "old organization" there never was any greater demonstration of the Spirit.

In the afternoon of April 6, at 1.30, the morning having been devoted to organizing and preaching, after the preliminary of prayer and song, Joseph Smith came forward and Elder Zenos H. Gurley, sr., said: "I present to you, my brethren, Joseph Smith," and young Joseph delivered the address quoted in the papers.

At its close, Elder Gurley, his face alight with joy, stood up by his side, and there was a motion made by Isaac Sheen that young Joseph be received as a prophet, the successor of his father. This carried; then Elder Gurley said with much earnestness: "Brother Joseph, I present this church to you in the name of Jesus Christ," and with his eyes running over with tears the young man said: "May God grant in his infinite mercy that I may never do anything to forfeit the high trust confided to me. I pray that He may grant to us power to recall the scattered ones of Israel, and I ask your prayers." Then followed his address:

“I would say to you, brethren, as I hope you may be, and in faith I trust you are, as a people that God has promised his blessings upon, I came not here of myself, but by the influence of the Spirit. For some time past I have received manifestations pointing to the position which I am about to assume.

“I wish to say that I have come here not to be dictated by any men or set of men. I have come in obedience to a power not my own, and shall be dictated by the power that sent me.

“God works by means best known to himself, and I feel that for some time past he has been pointing out a work for me to do.

“For two or three years past deputations have been waiting on me, urging me to assume the responsibilities of the leadership of the church; but I have answered each and every one of them that I did not wish to trifle with the faith of the people.

“I do not propose to assume this position in order to amass wealth out of it, neither have I sought it as a profit.

“I know opinions are various in relation to these matters. I have conversed with those who told me they would not hesitate one moment in assuming the high and powerful position as the leader of this people. But I have been well aware of the motives which might be ascribed to me—motives of various kinds, at the



foundation of all which is selfishness—should I come forth to stand in the place where my father stood.

“I have believed that should I come without the guarantee of the people, I should be received in blindness, and would be liable to be accused of false motives. Neither would I come to you without receiving favor from my heavenly Father.

“I have endeavored as far as possible to keep myself unbiased. I never conversed with J. J. Strang, for in those days I was but a boy, and in fact am now but a boy. I had not acquired a sufficient knowledge of men to be capable of leading myself, setting aside the leading of others.

“There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence; that is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they never were done by divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

“I believe in the doctrines of honesty and truth. The Bible contains such doctrines, and so do the Book of Mormon and the Book of Covenants, which are auxiliaries to the Bible.

“I have my peculiar notions in regard to revelations, but am happy to say that they accord with those I am

to associate with, at least those of them with whom I have conversed. I am not very conversant with those books [pointing to a volume before him], not so conversant as I should be and will be. The time has been when the thought that I should assume the leadership of this people was so repulsive to me, that it seemed as if the thing could never be possible.

“The change in my feelings came slowly, and I did not suffer myself to be influenced by extraneous circumstances, and have never read the numerous works sent me which had a bearing on this subject, for fear they might entice me into wrongdoing. It is my determination to do right and let heaven take care of the result. Thus I come to you free from any taint of sectarianism, taints from thoughts of the varied minds I have come in contact with; and thus hope to be able to build up my own reputation as a man.

“It has been said that a Mormon elder, though but a stripling, possessed a power unequaled by almost any other preacher. This arises from a depth of feeling, and the earnestness with which they believe the doctrines they teach; and it is this feeling that I do not wish to trifle with.

“I know that Brigham Young is considered a man of talent, by some a bold and fortunate man, and by others an unscrupulous and bad man, accordingly as circumstances differ.

“Should you take me as a leader, I propose that

all should be dealt by in mercy, open as to Gentile or Jew; but I ask not to be received except as by the ordinances of the church.

“Some, who had ought to know the proprieties of the church, have told me that no certain form was necessary in order for me to assume the leadership—that the position came by right of lineage; yet I know that if I attempted to lead as a prophet by these considerations, and not by a call from heaven, men would not be led to believe who do not believe now. And so I have come not of my own dictation to this sacred office.

“I believe that we owe duties to our country and to society, and are amenable to the laws of the land, and have always considered it my duty to act upon this principle; and I do say that among the people where I live I have as many good and true friends as I could desire among those of any society.

“The people of Hancock County have been strongly anti-Mormon, and there I know of no enemies. I have been engaged in business with anti-Mormons, I have mingled with them, and have not only been obliged not to make any remarks which might give offense, but also to smother my own feelings, if I had any. I hold no enmity to any man living who has fought this doctrine; nor do I know any who hold enmity towards me. I hope there are none.

“In conclusion, I will come to you if you will re-

ceive me, give my ability, and the influence my name may bring, together with what little power I possess; and I trust by your prayers and faith to be sustained. I pledge myself to promulgate no doctrine that shall not be approved by you or the code of good morals.

“I have my shortcomings, but I trust as a leader I shall do nothing to lead astray. If I do so, I shall expect condemnation; for I am satisfied that this people, governed by the same policy, would serve me worse than they have Brigham Young before, for I would be wholly deserted.

“A gentleman from Utah informs me that a majority of Brigham Young’s people were restive—not satisfied with their condition—but dared say nothing. That those who preached and those who practiced his teachings were, in reality, the old fogies of the institution, the younger taking a different view of matters.

“I do not care to say any more at present, but will simply add that if the same Spirit which prompts my coming, prompts also my reception, I am with you.”  
—*True Latter Day Saints’ Herald*, vol. 1, pp. 102-104.

## CHAPTER 3

## First Works of President Smith

**A**PRIL 7, the next day, a list of names was handed to President Smith; names of people who were to be put out of the church. He shook his head; he would have no action in the matter because it was not charitable. This was the keynote of all his future work.

Young Joseph was no longer popular in the society that had known him in Nauvoo. Some men tried to make the people in Illinois feel indignant over his action. Some told him not to preach or pray in Hancock County or they would treat him like they had his father and the rejected church. But others wanted him to stay in Nauvoo, hoping the Saints would come back and make it a busy, growing city. He stayed for five years, but the Lord did not send his Spirit to lead the Saints to Nauvoo and save it from decay and ruin. It was then he accepted the office of editor of the *Saints' Herald*, and moved to Plano, Illinois, making the change in January, 1866. In March, 1869, three years later, he buried his wife, Emma Griswold Smith, at Nauvoo, near the grave of Joseph Arthur, his first little son. Later he married Bertha Madison, who in time became the mother of children, one of whom was named Frederick Madison Smith and was



destined to fill his father's place as leader of the church.

There is no more beautiful document than the one written by young Joseph, calling the Saints to return to the church.

“THE FIRST GENERAL EPISTLE OF THE PRESIDENT OF  
THE REORGANIZED CHURCH OF JESUS CHRIST OF  
LATTER DAY SAINTS

*“To All the Scattered Saints:* In view of the many reports now in circulation, and to show to all the scattered Latter Day Saints that I am a true son of a true father, I, Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, in this my first general epistle to the members of said church scattered in all the land, send greeting.

“In the days of trouble, when darkness fell over all the church, in consequence of the death of the President and Patriarch, many sought, out of the chaos of confusion that ensued, to erect fabrics of spiritual and temporal power, relying on the shrewd acumen of men skillful to deceive, aided by the fears of a desolate people, a flock without a shepherd, and the sure assistance of the Prince and power of evil, who, delighted at the fall of just men, took advantage of the breach, fired their minds with visions of power and opportunity to work out the convenient measures of their own sordid passions.

“In almost every one of these fragmentary dis-

pensations, the commencement was marked by an attempt to steer for a time by the old landmarks, yet each failed in each attempt; for, finding that the 'law and the testimony' came in conflict with their projects of power and convenient sin, they cast them aside as garments for the church in its infancy, and claimed other laws, more suited to their ends than those pure principles of the gospel upon which the church was founded.

"Almost every one of them, too, knowing the true order of the law, claimed respectability, sanction, guardianship, regency, or a holding of the rule subject to, and looking for, a coming forth of one of the true descent, to take a place in authority. Claims were made, in almost every instance, that sooner or later, one of Joseph's sons would come forth and unite his destiny with that particular faction.

"Some acted, as they declared, with my knowledge and sanction; some took upon themselves by right a guardianship over my spiritual welfare, and dared to say with my approval; and still another, more bold but scarcely less honest, claimed to receive letters from me, saying that my mother's influence kept me from their midst—that I was with them in faith, etc.

"Now, be it known, that up to the spring of 1860, no faction of the church, no claimant to the honors of leadership, no party or sect ever received indorsement, sanction, or authority from me. I never selected a

spiritual guardian, nor appointed an agent, nor recognized any regency or guardianship whatever, and that, at that time, I only acted as I was impelled; that I acted by dictation, and that of no man; that I have kept my own counsel, although my opinions, when asked for, in regard to various doctrines extant, under the guise of so-called Mormonism, have been known by friend or foe, who chose to ask.

“I have deeply settled views of policy connected with the church, that, in the present unconnected state of the church at large, must needs remain with me; for having thus far taken the guidance of the Spirit, as the man of my counsel, I shall still endeavor to do so.

“There having been endeavors made, and reports circulated, with a view to prejudice the minds of Saints as yet unconnected with the church as now organized, to the effect that I had not come out and taken a stand in connection therewith: Now, be it also known, that on the sixth day of April, A. D. 1860, I was duly received by the church, in conference assembled, at Amboy, in Lee County, in the State of Illinois, as President and Prophet, and successor of my father, in strict pursuance of my right, as the son of my father, Joseph Smith, jr., and in due accordance with the voice of the Spirit, as has been partly shown, and as shall, at some more fitting time, be made public by me.

“I did not take that step without a due knowledge of what I was doing, not without a perception of all the difficulties of the position; but with a firm reliance on the sustaining power of the almighty God, whose arm is mighty to save, and who will not break a bruised reed, I assumed the position.

“Since then the leaven has begun to work, and with the good has come the evil. Designing men have told all manner of stories, charging inaction, want of sincerity, lies, subterfuge, speculation, etc.; and fearful Saints who have ere now listened to siren songs of deceitful spirits, dulcet notes of mysterious power and might, supernatural agency and subtle grace, taught wisdom by their own varying race, careful lest another will-o'-the-wisp of aspiring ambition should charm their ears, and lure them once more to hope—to hope, to be again cast down, have believed and echoed them. It is better so, and I feel thankful that it is so. Men who hastily reach forth their hands, and take hold upon an earthly reed, must needs be tumbled in the ditch, till they learn to examine for themselves, and when they trust in man, to be sure that the man in whom they trust is worthy.

“Now I have not a word to say in advocacy of my right, or my calling. I ask none to believe upon my say so; let each and all examine carefully and without prejudice, asking his God for wisdom to judge aright,

and as I have said, so say I now, I have no fears as to the result.

“I would not that men should hastily run without tidings, nor do I ask that any should place the stake of their salvation upon an earthly arm. ‘Cursed is he that putteth his trust in man, and maketh flesh his arm.’ I ask and desire that all may place their stake of salvation upon the Author and Finisher of our faith—upon the promises and principles of the gospel, pure as preached from the Savior’s lips, for in him was no guile, and in his teachings there was no deceit.

“In the name of the God of Abraham, of Isaac, and of Jacob, I now call upon all the scattered Saints, upon all the broad earth, to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart from the power of false doctrines and the shackles of sin.

“In the name of bleeding Zion, I call upon all those who have been wandering in by and forbidden paths, and have been led astray by wicked and designing men, to turn from their scenes of wickedness and sins of convenience, to turn from their servitude to Satan, in all his seductive devices; from vice in every phase, and from the labor of sin, the wages whereof are ever death, unto their true and delightful allegiance to the principles of the gospel of peace, to the paths of



wisdom, to the homage of that God that brought the children of Israel out of bondage; to turn and remember the new covenant, even the Book of Mormon; to lay hold anew upon the rod of iron which surely leads to the tree of life; to remember that those who live to the Lord keep his commandments, and that the promises are unto the faithful, and the reward unto those that endure unto the end.

“And in the name of the Lord of hosts, I call upon all the inhabitants of the earth to repent, believe, and be baptized, for the time cometh when the judgments of God are to be poured out upon all nations, and the besom of God’s wrath shall smoke through the land; when men shall know that there is a God in Israel, and he is mighty to punish or to save; that the prayers of those under the altar have been heard, and a swift retribution is to come, when the despoiler will be despoiled; when those who denied justice shall be judged, and the measure meted unto others shall be meted unto them; when the prisoner shall go free, the oppressed be redeemed, and all Israel shall cry, ‘Glory to God in the highest be given, for he that is long-suffering and slow to anger, has arisen, and shall bring again Zion.’ Amen and amen.

“Nauvoo, April 16, 1861.”

## CHAPTER 4

## Special Work of First Years

**T**HERE are always serious problems in any man's life. You will notice that this new leader for the church had many things to think about and make plans for, that were different from the perplexities of his father, although the gospel and its plan were the same. His father had before him, when he started the work, no organized plan since the time of Jesus. With his brethren he had to organize and get the church in working order, with its quorums and officers. Young Joseph came to his place and was welcomed by a body of people fairly well organized and working out plans already outlined by the church of 1830. But one cannot suppose that young Joseph found no difficulties; far from it. The church, when it came out of Fayette, New York, was clean and spotless. It had kept the word of God and was living right. But from the time it failed to perform its work and was rejected as a church, and went into sin, there was shame attached to its name and record. It was part of the work of young Joseph and the men with whom he united, to lift the shame from the church. They had to contend always for the good name of the church and prove that it was made up of honorable, God-fearing, virtuous, honest people, and its leaders

were men who loved their country and the gospel of Christ.

The rejected church had taken with it the name given by God to a righteous people; they had the money and property of the church and the large part of the people. They had an organization already prepared through the voice of inspiration through Joseph Smith. All they had to do was to turn it to their own purpose and use it, changing it at their own will.

The mention of the church name or Book of Mormon recalled the evil work of the rejected church; so it fell to young Joseph's people to redeem the good name and lift up a banner that had been dragged in the dust. They reorganized the church and made plain that it was reorganized, but still bore the name taken by the church at Kirtland, Ohio, and confirmed to it by revelation in Far West, Missouri. The men who went into the world representing the church found it difficult to make people understand that there were two churches bearing the same name; one rejected of God for their own sin, the other true to his teachings and the pattern sent by the Lord. They everywhere proclaimed that the books taught none of the evils introduced by the rejected church and taught by it as church doctrine.

## CHAPTER 5

## The Spirit of Contentment

**A** FEW Saints did settle at Nauvoo and at one time there was a branch of the church meeting in the storeroom on the corner of Water and Bain Streets. In 1864 this branch numbered seventy-five and was composed of humble and earnest Saints. They called it the Olive Branch, but it was destined to gradually come to nothing but a memory. In April, 1862, while young Joseph was absent at a conference at Mission, Illinois, his brother, Frederick, who had been ill for some weeks, grew much worse. Word was sent to the elder brother, who reached his home in Nauvoo late one night. Hastening toward the mansion he paused in the street; the light, kept burning so long for the sick man in the sunny south room, was gone; the room was dark. He turned his face away and went into his own home until next morning, murmuring, "It is over!" Frederick left wife and a daughter, Alice, now a member of the church, at Independence, Missouri. His death left three sons of Joseph the Martyr: Joseph, Alexander, David—all three in time engaged in church work. The Lord had declared that the blessing of Joseph of Palmyra should be upon his posterity, and in fulfillment of the promise young Joseph pursued the course indicated by the divine Spirit. He boasted no great wisdom or light, but

stood forward in his place to be tested, and his mother and brothers and his father's sisters, and in time his father's brother, William B. Smith, stood with him. Some heard with gladness the message, "Young Joseph has come." It was written and shouted and told in many places. Some did not hesitate to accept him, but there were some who felt they had been fooled too often, and they waited to see him tried by the books. Even the brown people in far-away islands of the sea were waiting for young Joseph. No wonder the Lord would not let him rest in peaceful pursuits in old Nauvoo when so many were praying for him to come. But it took a brave man to come out and face the world for such an unpopular church, whose people were poor and scattered. There were not many pleasant or beautiful memories of the old church for the children of Joseph the Martyr. None but an honest, courageous heart would have done what young Joseph did. He had good, faithful men to work with, though, and soon he became beloved of all the Saints, and constantly grew in their love and trust.

In addition to the annual and semiannual conferences, held spring and fall, there was sometimes a special conference. It is interesting to notice in reading of these conferences now that there is a feeling of security and great contentment manifested, and how fast the wanderers came back to the fold. Already they are speaking with glad, ringing voices of



hope. There comes into use often the phrase, "The old organization," meaning the church as it was formed at Fayette, New York, in 1830. Some of the phrases of those times are eloquent when considered in the light of their history.

In October, 1861, on the twenty-fifth day, the first general epistle of the Twelve under the presidency of young Joseph, was issued. They did not omit any part of the plan so dear to the heart of every one of them.

## CHAPTER 6

## First General Epistle of the Twelve

“**T**O ALL the Saints Scattered Abroad, Greeting; Brethren: Since it has pleased God to call forth the true successor in the Presidency of the Church, in the person of Joseph, the son of Joseph, the Martyr, in fulfillment of the promises made to his people, we, in obedience to the injunctions of the Holy Spirit, call upon you to give ear to the voice of the Good Shepherd, and return to the whole law, and to the covenants, as that form of doctrine which being obeyed from the heart maketh you free from sin and servants of righteousness. The Bible, Book of Mormon, and Book of Doctrine and Covenants, contain that law, and those covenants or form of doctrine, to which we point you, saying, *This is the way, walk ye in it and find rest to your souls.* Mark all who corrupt or pervert it, and avoid them. The perilous times, shown to the ancient apostle, are upon us, and our refuge is in the Lord, who, thanks be to his name, ‘holds the reins in his own hands,’ and to the obedient alone are the promises. We beseech you, therefore, brethren, Give no heed to the subtle influences of those seducing spirits which were to characterize the *departing from the faith* in the latter times, but proving them by the plain word of God, resist them, with all those new, fanciful, and strange doc-

trines, convenient, truly, for such as have turned the grace of God into lasciviousness. But ye have not so learned Christ; having begun in the Spirit, are ye to be perfected through the flesh? Be it known unto all Saints that in this reorganization of the latter-day work, we point only to the old paths from which so many have turned aside in the dark and cloudy day.

“To further this object, faithful elders will be sent as speedily as possible to all quarters, including California, Utah, England, Scotland, and Wales; and to enable us to do this, and to carry on the work of building up the kingdom of God, and to redeem the scattered Saints from thralldom through false guides, we appeal to all Saints whom the Lord hath made stewards, to aid the same by tithing themselves according to the law of God, and place it in the hands of the Bishop of the church for these purposes. The most convenient method for doing this at present appears to us to be as follows: Let all presidents of branches act as agents of the Bishop, and receive all means set apart under the law of tithing, keeping a faithful record of all receipts, and from whom received, holding the same subject to the order of the Bishop. If paid over in person, a receipt should be taken. All orders from the Bishop, and such receipts should be preserved, and an exhibit thereof, and all means on hand made to each General Conference, that no ground of suspicion as to the application of such means may

exist. We are aware that this law has been appealed to as a warrant for acts manifestly oppressive, and that the means obtained by such oppression have been and are as a weapon of power to still further oppress the zealous and devoted. But the perversion, not the law, have been the instruments of this wrong. 'My ways are equal and your ways are unequal,' applies to the execution of this law. Obeying it in its spirit, is equal; submitting to its perversion, is unequal and oppressive. To such as are willing to live by every word of God, and inquire, What is required by the law? we point to the law itself. Firstly, your surplus is required. Secondly, after this, one tenth of your interest or gains from time to time. You are all stewards of the great *Master*, and what is needed to prosecute your own stewardship is *not* required, but above this is your surplus; that is required, and of this you, and each of you, are to judge, and be your own exactors, and Israel's exactors are to be all righteous. It is for all that have surnamed themselves Israel, to see that they deal righteously in this matter, as between themselves and Him that seeth the hearts as well as the acts of men. It is but a systematic freewill offering, gathered where it is not needed and placed where it is, for the general weal.

“Finally, brethren, be of good cheer, for the light of truth shines with renewed brilliancy upon the pathway that Saints are called to walk. Zion, the pure in

heart, must be redeemed by righteousness, but the land of Zion by power. The first we may, by the grace of God, work out; the second, we leave in the hands of him that hath power and that doeth all things well.

“Commending all Saints to the mercy of God, and fellowship of his Spirit, through our Lord Jesus Christ.

“By order of the quorum.

“JASON W. BRIGGS, *President*.

“APPENDIX TO THE EPISTLE OF THE TWELVE.

“In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by anyone, be he whomsoever he may be.

“As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment:

“JOSEPH SMITH,

“*President of the Church of Jesus Christ of Latter Day Saints.*

“Sandwich, Illinois, October 7, 1861.”



## CHAPTER 7

## The First Press and the Zion Movement

**M**ANY and encouraging reports came from the different missionaries. It was on the eighth day of October they appointed Bishop I. L. Rogers, William Aldrich, Philo Howard, George A. Blakeslee, and Jonathan D. Heywood a committee to procure a press and printing materials and locate the same. The *True Latter Day Saints' Herald*, then published in Cincinnati, Ohio, was going to move westward if these men succeeded in their efforts.

Leaving the year 1862, we find the Saints again in conference at Amboy, Illinois, April, 1863. Young Joseph is presiding and Isaac Sheen and James W. Gillen are clerks. Among other things done at this conference we find a "Declaration of loyalty" which we insert:

## "THE DECLARATION OF LOYALTY

*"To the Government of the United States, by the Church of Jesus Christ of Latter Day Saints: The Annual Conference, of April 6, 1863, at its recent session at Amboy, Illinois, directed that the article on 'governments and laws in general,' which are in Doctrine and Covenants, section 110, be published in the Herald that all may know the ground that the Saints of God occupy with regard to civil rulers and civil laws. It furthermore appointed Joseph Smith,*

Jason W. Briggs, and W. W. Blair a committee to write a brief preface to said article. We therefore submit the following:

“It must be evident to the Saints that the time has come when the wrath of God is beginning to be poured out upon the enemies of God and his people, agreeable to the word of promise, and that the most striking and prominent event in bringing it about was the rebellion first of South Carolina, then of all the Southern States, who have been and are now warring against the Northern States. When it is admitted, and indeed declared, that South Carolina and the Southern States are in *rebellion*, it is easy for us to tell where our Government is. It is that authority to which they will not submit, and which they are resisting by force of arms. Without legal and rightful authority properly vested, there could be no such thing as rebellion, for rebellion is resistance to rightful authority. Now rebellion, we are told, is as the sin of witchcraft, and witchcraft was anciently a crime, punishable with death. Rebellion is no less obnoxious now than then. The evils resulting from it are as great now as then, and it should find as little favor and sympathy with the people of God now as it has in any past time. The fact is, God has always called his people to peace—to be obedient to kings, governors, and rulers in general, except when they dictate in matters of religion—in matters pertaining to the salvation of the soul. It is

therefore the duty of all Saints to set a bright and worthy example in this respect to the erring and disobedient family of man.

“Jesus, our blessed Master, paid tribute to Cæsar, and he was far greater than Cæsar; yet he recognized and respected the civil power of him who had by force of arms put an iron yoke of bondage upon the once favored but now disobedient people of Israel. He said: ‘Render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s. Following Christ does not lead us into contact with civil rulers, but to honor them and respect them as ministers of God who are set for the protection and well-being of the innocent and for the punishment of the guilty.

“It is our duty to pray for all in authority that we may lead a peaceful and quiet life. Are they weak and imbecile? Are they wicked and disobedient? Then they need our prayers so much more. If we desire peace, let us be peaceful. If we desire good government, let us be obedient, with hearty good will, not only for wrath but for conscience’ sake.

“JOSEPH SMITH,

“JASON W. BRIGGS,

“WILLIAM W. BLAIR,

“Committee.”

—*True Latter Day Saints’ Herald*, vol. 3, pp. 201, 202.

Another item of interest was the acceptance of a

revelation given in March, 1863, in which William Marks was named as counselor to young Joseph, and at this conference of April, 1863, at Amboy, Lee County, Illinois, Elder Marks was ordained counselor by Joseph Smith, Jason W. Briggs, and Edmund C. Briggs, and during this conference the church reaffirmed the seventh resolution in the Word of Consolation:

“Resolved, That in the opinion of this conference there is no stake to which the Saints on this continent are commanded to gather at the present time; but, that the Saints on all other lands are commanded to gather to this land, preparatory to the reestablishment of the church in Zion, when the scattered Saints on this land will also be commanded to gather and return to Zion, and to their inheritances, in fulfillment of the promises of God. And it is the duty of the Saints to turn their hearts and their faces towards Zion and supplicate the Lord God for such deliverance. . . .”

## CHAPTER 8

## The "Herald" of a Coming Day

**T**HE title-pages of the first *Heralds* published by the Reorganized Church in January, 1860, reveal the early mission of the church, and seem to bear a message of hope to the people for whom it was especially intended. First, you notice it is the *True Latter Day Saints' Herald*. The first one was very plain. They stated they were going to try it for six months, and if it succeeded it would continue. It was published in Cincinnati, and bore the quotation from the Book of Mormon, "Hearken to the word of the Lord, for there shall not any man among you have save it be one wife." The editor was Isaac Sheen, of Cincinnati, Ohio. It was a monthly paper, and cost one dollar per year. In a poem by Charles Derry he calls the little paper "The *Herald* of a coming day." This was what it was to those who had seen the dark time of the church. Another little business item is the notice, "Postage on *Herald* is six cents outside the State of Ohio and three cents in the State." In these old *Heralds* are some sweet old poems that you will recognize as familiar hymns of to-day. See on this old yellowing page, "The March to Zion," that is, "Hark, hark, the word to you is given," by David H. Smith, then only eighteen years old. He wrote the words, but a young girl friend, named Imogene Austin, with



the spirit of a genius, worked the melody out of a much used accordeon. "How beautiful it is!" they cried when it was finished, as they sat by the shining old Mississippi. Afterward it, with others, was harmonized by Mark H. Forscutt and Norman W. Smith.

At the conference in 1863 the elders made an effort to change the scripture motto on the *Herald*. They wanted it to signify the message of the paper. The following numbers bore different mottos.

The appointment of three missionaries to foreign lands provided the theme for the poem, now a hymn, "Chosen messengers of glory." Although at the time it appeared, in May, 1863, as "To the three missionaries," by David H. Smith.

In April of this year, 1863, the *Herald* began to be published at Plano, Illinois. Here it developed into a twice a month magazine and was printed by steam power instead of by hand, the change coming in 1869. They were also encouraging an effort to illustrate *Zion's Hope*, the children's paper. Pictures were not so easily obtained then and were quite expensive, and the illustrating in the early *Hopes* looks very crude and unlovely now; but to the heart of the "Little Hopes" it was a marvelously beautiful "picture."

The *Herald* improved greatly in kind of type and kept abreast of the times with its developments in

looks and production. In May, 1865, Joseph Smith became the editor of the *Herald*. Sometimes, in the years that followed, he was the only editor; sometimes he had assistants or associates, or both. When the *Herald* was first issued it had but twenty-four pages, four by seven inches in size, and that was reduced to sixteen pages—not very large, you see. Then it began to grow, for the church was growing and needed it. When the year 1876 was finished the last of the little *Heralds* had been published, with thirty-two pages each. When the January, 1877, number came out it was much larger, sixteen by ten and a half inches, and sixteen pages. The face of it was changed, too; it was called the *Latter Day Saints' Herald*.

## CHAPTER 9

## Tithing and Missionaries

**W**HEN the church met in conference in 1860 and received young Joseph, there were about three hundred people represented by the delegates there, and by the opening of the year 1869 there was a church membership of several thousand. From every direction came the news, "The gospel wins its way"; but with this same cry of good news came stories of the disadvantages, troubles, and discouragements that beset the efforts of the elders and other church workers. Many of the names of those church workers became household words, and nearly all active ministers were well known in the homes of church people.

When 1870 brought the Annual Conference in April there were many new fields to hear from, and some interesting things to be talked over in the meetings.

A committee was chosen to prepare a memorial, or short story, telling the United States Congress what the church believed and taught about government in state and church, and especially that it did not teach or believe in polygamy. The committee chosen were President Joseph Smith, Elders William W. Blair, Josiah Ells, Alexander Smith, and Mark H. Forscutt.

Many times the church had felt the need of some good plan to care for the missionaries' families. Of course if a man worked all the time for the church he could not work for his wife and children and home. Many a good man sincerely desired to work for the church, and was even willing to go without comforts himself, who did not feel that he could deprive his family of food and clothing, and the children of school. The man who will not care for his own is not good enough to work for the Lord. Thus it was difficult to decide how to arrange this part of church finance, or money matters.

The church sent men hundreds and thousands of miles from home, and at times generous-hearted people brought the family vegetables, fruit, meat, or maybe money; and at times no one brought them anything; not because good people were not abundant, but because it was nobody's especial duty.

It was many years before a system was finally adopted that gave to the wives of the missionaries a certain amount of money for their needs. The law of God would provide for the needs and wants of all alike, but these things work out slowly.

Men and women were hearing the law of tithing, given to the church in Kirtland, but the men who received the money for tithing must learn also how to give it to others properly and justly.

A committee chosen in 1870 at once began to ar-

range the finances of the church and through many other committees the present church system gradually evolved.

The same committee made a resolution that gave to the world a "Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints," and it was incorporated, or was given its rights in the world, so it could do business legally and properly, by the State of Illinois, in 1872.

The Board of Publication chosen by the conference was President Joseph Smith, Bishop Israel L. Rogers, David Dancer, John Scott, and Elijah Banta, who took possession of the Herald Office and property therein June 17, 1872. The days of the conference were clear and bright and everyone was eager to help promote the growth of the church.

They planned to organize a company and buy lands in some new place, and let the Saints buy homes of the company and have a long time in which to pay for them. They proposed to call it the United Order of Enoch. There was no direct command of the Lord to do this work. No doubt they hoped their good plan would work out at least something like the beautiful story of the city of Enoch. That will make us remember this story as we move up through the years of the history, for in later years we shall find a command of the Lord to organize a similar order.

President Smith, as he was now called, adopted the



custom during the early years of his life, at the close of the conference of always giving a warm-hearted, earnest talk to the elders. Men grew to look for it and to wait rather eagerly for what he would say. His opening address of the conference might be marked with considerable dignity and some reserve, but all knew that the eloquent brown eyes would fill with tears, and the clear, bell-like voice drop to confidential, even tender counsel, when he gave his farewell talk. There was always a certain spicy phrase that stayed with one long after the time it was given. Often these little phrases were sort of a slogan for the year.

An occasional glimpse at church growth is very interesting. At the conference of 1870 there were present two of the First Presidency; four of the quorum of Twelve, eighteen high priests; seven of the Seventy, and fifty elders. Two years later, 1872, there were present of the First Presidency, one; of the Quorum of Twelve, two; of the high priests, five; of the Quorum of Seventy, two; elders, forty-two; priests, eleven; teachers, nine; deacons, one.

## CHAPTER 10

## The Work in Plano

**P**LANO, ILLINOIS, was the first real home of the Reorganized Church. Here it took out the first papers of incorporation ever granted to the Reorganized Church and here was the first real home of our official paper or periodical, *The Saints' Herald*, and the first church building owned by the church was located in Plano. Plano was chosen as a place of meeting in General Conference in 1865, after the burning of Mechanics Hall in Amboy, Illinois, where young Joseph took his place.

Here were printed the first *Heralds* published in the Mississippi Valley; and the first steam power work on our books was done in Plano. The Inspired Translation was first published here, and an edition of the Book of Mormon; and many other notable things occurred in the town of Plano, on the Fox River, in Kendall County, Illinois.

At the conference of 1866 there was an arrangement partially made to build a meetinghouse in that little town. The committee pushed the work to completion. There were other churches or buildings used by the church, but they belonged to some person. This was the first one to be deeded to the Bishop of the church. It was a neat little stone building, built in the summer of 1868 and dedicated November 15,



Plano Church

1868. Although there are many more beautiful and much finer in the church to-day, it holds a place of honor in the hearts that know its history, a pioneer among the "meetinghouses" owned by the church.

The church was issuing many public documents now and needed something to mark these papers as official and of importance. They appointed a committee to think about it and plan for it. This committee was Joseph Smith, Jason W. Briggs, and Elijah Banta, and they were told to adopt a style and form of church seal. The work of this committee was approved when they reported as follows:

"We, your committee on church seal, respectfully submit the following design, with legend, date, and motto: "Reorganized Church of Jesus Christ of Latter Day Saints." Emblem, a lion and a lamb lying down at rest. Motto, 'Peace.' Incorporated 1872."

The committee was continued and empowered to purchase the seal. This seal is still in use on all official church papers, having appeared beautiful as suggestive of its motto "Peace" in many lands, in many parts, in many places, always a sign that the church stood back of the words on the paper where it rested, it has become very dear to the church people.

At the April conference of 1874 it was decided by resolution that the families of the missionaries were to be provided for out of the tithing fund; and the

people at this conference urged the compiling of and writing of a history of the church; and they also made an appropriation of seventy-five dollars for the purchase of books for church purposes. This was a new venture in library work.



Church Seal

1875. Time had come for the church to have a central place "fixed and certain," for the printing press and for the main place of church business, and they appointed a committee of five to select and arrange for purchase of land and locating a town site. Joseph Smith and William W. Blair, of the First Presidency; Israel L. Rogers, David Dancer, of the Bishopric; and John H. Lake, of the Twelve, were appointed the committee provided for in the above resolution.

President Smith and Thomas W. Smith, who were

not kinsmen, prepared a book on business and rules for meetings, called parliamentary rules, and a committee was appointed to examine the book. The same year Elder Thomas W. Smith published a little paper bound book of hymns, the words of which he had composed. There were no notes, the words being sung to familiar tunes as indicated under the title of each song. This little book was called, "Songs of Zion," and was used quite widely in church and Sunday school for a number of years.

The first books written and published by the church were objects of deep concern and pride. The Rules of Order, and Hesperis, a book of poems by David H. Smith; and Joseph the Seer, a work by William W. Blair, were pioneers in the literary field. As years went by there were many books written and published by the church people, until the advent of new ones became frequent.

Occasionally there came before the public men and women of real genius who gave to the church of their royal gift and wrote stories, poems, and lessons for the church papers. It would take more room than is allotted us to tell their names or name their works. Artists illustrated the stories and the work of printing and publishing moved forward with the times.



## CHAPTER 11

## The First Long Revelation

**W**HEN the year 1873 opened there were many Saints hoping to see the quorums of the church filled. Especial interest was felt for the two leading ones. The long, cold winter found men busy driving across snow-bound country and through snowy roads to schoolhouses, churches, and family homes to preach the gospel of Jesus. Sometimes in open lumber wagons, sometimes in smooth, gliding sleds, and not infrequently men waded to their boot tops in snow for many miles to fill appointments, and would find maybe two or three or a dozen to listen to them. Always the elders felt a little anxious over a coming General, or then called Annual Conference, which opened on the birthday of the church, born back in Fayette, New York, April 6, 1830. On the ninth day of that conference of 1873 President Smith asked Jason W. Briggs to preside, and he went away. You know Elder Briggs was president of the Twelve. After President Smith left, the conference was hushed and expectant. Elder Briggs was a man of slow and deliberate movement and had a low, deep, slow manner of talking. He spoke of the almost empty Quorum of Twelve and how it hindered the work, and finally he presented a revelation. This was the longest and most

important message the Lord had ever given to the church through young Joseph Smith. Three short revelations had been given, one in 1861 about the law of tithing, and one in March, 1863, to call William Marks to the place of counselor to President Smith and urge the elders to go preach two by two. The last of the three was given in May, 1865, about ordaining men of every race and promising that if the elders of the Quorum of Twelve were diligent that the quorum should soon be filled, even to twelve.

Now comes this long revelation. How beautiful to the waiting Saints sounded the words, "Thus saith the Spirit," and then it called William W. Blair and David H. Smith to act as counselors to the President and to be so ordained. Then came the call to men for the Quorum of Twelve, naming William H. Kelley, Thomas W. Smith, James Caffall, John H. Lake, Alexander H. Smith, Zenos H. Gurley, and Joseph R. Lambert; seven in all, as especial witnesses, of the Quorum of Twelve. To these men was given a promise that if they henceforth should do that which was right and true, as apostles, before God they should become men of power and excellent wisdom in the meetings of God's people. With but one exception these men fulfilled that promise. Six out of the seven becoming strong and wise in the work of the Lord, and every one of the six making a splendid record in the church. But this did not fill the quorum, for

Daniel B. Rasey and Rueben Newkirk's names were taken from the records of the quorum and they were permitted to labor with the elders; but Jason W. and Edmund C. Briggs, and Josiah Ells were to remain in the quorum as before, and with these and the seven new members there were but ten in the quorum.

The Lord provided for counselors to the Bishop and that he should appoint agents until the time came for the church to have more bishops. Then the Lord spoke of the different organizations for good of his servants and handmaidens, how they should be blessed and bless others if they kept themselves righteous. There is so much of good and interest in the revelation that nothing can tell it so well as its own reading.

After the quorums had each considered and accepted the revelation it was accepted by the church and became a law to the whole church, and there was an ordination meeting. Of this we read that "the Holy Ghost like a mantle rested upon the assembly, and every heart was moved with joy and gladness, in that the Dayspring from on high had visited them, and the Lord had again manifested himself to his people. The hardest heart was melted to tenderness, and all were made to feel that this was indeed the house of God, the very gate of heaven."

James Caffall and Zenos H. Gurley, two of the seven called to the Quorum of Twelve, were not

present at this outpouring of the Spirit and were ordained later.

At this same conference Elders John H. Hansen, John C. Foss, James McKiernan, Joseph C. Clapp, Robert Davis, E. C. Brand, and Duncan Campbell were ordained seventies; and George Rarick and Archibald M. Wilsey, high priests. Indeed, this was a most interesting and possibly, up to this time, the most important conference of the Reorganized Church. Although the weather was variable and at times most disagreeable, people were well and alert and things went pleasantly. The quorums were now in better order than ever before, and every soul seemed to feel encouraged and cheerful.

Ever since 1852, more than twenty years before, the church had spent its best service and made its first duty the gathering of a faithful remnant, or part of the church of 1830. These good, honest people, who truly loved the church, had been hunted for and sought out, and everything possible done to bring them to the good old faith. Now they would not be neglected, but the church was moving out in other ways and for other good and precious things to help mankind, with more vigor than heretofore.

## CHAPTER 12

## Death of Emma Smith Bidamon and Story of a New Land

**I**T WAS the last day of April, 1879, that Emma Smith Bidamon, widow of Joseph Smith, the Martyr, died in the southeast chamber of the second floor of the Nauvoo House. For almost seventy-five years this woman had lived and loved in the world. Living since 1839 in Nauvoo almost continually, she left a record of good deeds and strong, clean, splendid character. Her body was carried by five of her nephews and Elder Babcock across the street to the family burying ground on the old Homestead, where it rests.

A little book called Joseph Smith the Prophet and His Progenitors, written by Lucy Smith, mother of the Martyr, published in Liverpool, England, by Samuel W. Richards and Company, but under the direction of Orson Pratt, was for years quite popular, and contained many things of profit; but in 1865 Birgham Young ordered the collection and destruction of all these books, consequently many were burned, but there were still numbers of the 1852 edition in circulation, and some were preserved even in Utah, when in 1879 the Reorganized Church republished the book, leaving it just as it was at first, but adding a few explanatory footnotes.

The settlement of new lands is always good to read about, whether one looks forward to it in hope or look-

ing backward sees it as it really was. The hope of the church has always been to occupy "Zion" and the "regions round about." Whatever the meaning placed on these words by men, the condition was one to be desired at all times.

The "old church" had pushed westward with a nation-wide movement, but with all their fervor and zeal had made mistakes. The Reorganized Church had moved carefully and with constant vigilance that they might keep within the law of the church and the law of the land, and had come to the point where they felt that removal to more open country and into a place where their worthy poor might find homes, was a necessity.

Because of these needs had arisen the Order of Enoch, and following them the conference of 1875 appointed a "removal committee." This committee reported year after year and made trips of investigation to various places.

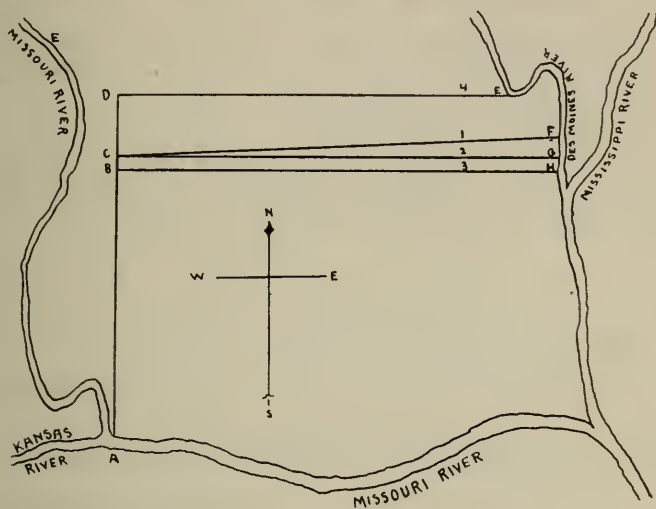
Chicago and Nauvoo, Illinois; Stewartville, Far West, Saint Joseph, and Independence, Missouri; and Council Bluffs, Iowa, and other places were considered as places where the church might make a business center.

The removal committee were not hasty in deciding. They were appointed at the annual conference in Plano in 1875 and were five in number; two of the first Presidency, two of the Bishopric, and one of the



Twelve. That they were not idle their frequent reports testified.

The *Saints' Herald* of those years gives some very entertaining accounts of their trips through Iowa



Map of Disputed Strip

and Missouri, seeking a location in or near the "Zion" spoken of in the revelations to the church.

They at last chose none of the places before mentioned, but went into a practically new region of country in southwestern Iowa, where the Order of Enoch had already bought land and where there was room and opportunity for development from the soil up. This was on the strip of land that had been dis-

puted territory in the time that Lilburn Boggs was governor of Missouri and Robert Lucas governor of Iowa, each claiming it for his own State.

In 1882 they reported they had built a two-story brick building for the Herald Office. This building had an engine room attached. The Board of Publication had been placed in charge October 18, 1881, and we give a few extracts from the Articles of Incorporation, filed in the office of the county clerk of Decatur County, Iowa, February 5, 1882. This will be found in the little book called the Rules of Order.

#### ARTICLES OF ASSOCIATION

Articles of Association made pursuant to a resolution passed at the Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, on Friday, April 10, A. D., 1881, providing:

“That a committee of three be appointed to prepare Articles of Incorporation in harmony and in conformity with the present incorporation under the laws of the State of Illinois, the same to be used to further incorporate the Society in the State of Iowa and other States by vote of any larger branch or stake in such State or States, as provided by the laws of the same.”

These said Articles having been adopted by the Reorganized Church of Jesus Christ of Latter Day Saints at a general meeting of the members of said

church, held at Lamoni, County of Decatur, in the State of Iowa, on the 6th day of June, A. D. 1891.

*Article 1.*—The name of this association and organization shall be, “The Reorganized Church of Jesus Christ of Latter Day Saints,” and shall be incorporated under the laws of Iowa in and by that name.

The Church *adheres to the doctrines and tenets* of the original “Church of Jesus Christ of Latter Day Saints,” as organized by Joseph Smith, (the Martyr), on the 6th day of April, A. D. 1830, as the same has been reorganized by Joseph Smith, formerly of Plano, Illinois, now of Lamoni, Iowa, with the advice and assistance of Jason W. Briggs, Zenos H. Gurley, sr., William Marks, sr., Israel L. Rogers, Isaac Sheen, and many others.

The church government consists:

1st.—Of a First Presidency—consisting of a president and two counselors.

2d.—A Quorum of the Twelve, (a traveling high council).

3d.—A “Standing High Council” of the church; and at each “stake” a similar subordinate standing high council, consisting of twelve chosen for that purpose.

4th.—A High Priests’ Quorum.

5th.—One or more quorums of seventy, not exceeding seven.

6th.—Quorums of elders.

7th.—Bishops, consisting of a Presiding Bishop, and associate or local bishops—said bishops having temporal jurisdiction subject to the general direction of the church, and higher church authorities.

8th.—Quorums of priests.

9th.—Quorums of teachers.

10th.—Quorums of deacons.

The Reorganized Church at Lamoni, Iowa, shall be the principal or central church, unless change is made otherwise as provided for by amendment to these articles; all others shall be stakes, or branches, but all subject to the same church government, subordinate to this organization and forming constituent parts of the same; and a general or business meeting of said Reorganized Church may be called at any of said churches, or places, according to the laws provided by said organization for convening its assemblies.

A branch may be organized at any time, or place, by the concurrence of six or more resident members of said Reorganized Church, who are in good standing, one of whom must be an elder, priest, teacher, or deacon.

A stake is a large branch, organized into a stake, at the direction of a General Conference of the church; Lamoni, Decatur County, Iowa, shall be the principal place of business of said corporation, but to facilitate the work of the society, business may also be transacted at the stakes, or branches, when deemed proper.

Said Reorganized Church, and its stakes, and branches, are in all respects subject to the doctrines and tenets of the said original, and reorganization, in this article mentioned.

*Article 2.*—The Presiding Bishop and his counselors shall be the trustees of the church, and perform all the duties contemplated by Chapter Two of Title Nine of the Code of Iowa, a majority of whom may perform any act under said law, or contemplated by this organization.

*Article 3.*—This organization shall publish, print, circulate, sell, or give away, religious, school, and missionary books, papers, tracts, and periodicals, such as said church shall deem necessary or useful to the promotion of religion and morality; and for that purpose may purchase or own such printing presses, types, cases, and material as shall be necessary to conduct such publication, binding, and circulation of books and published matter aforesaid; and said publication business shall be under the immediate control and management of a Board of Publication, to be nominated by the Presiding Bishop and confirmed or approved by the church, at any general annual or semiannual conference; but the title of the property to be in the corporation, and all suits relating thereto must be in the corporate name.

*Article 4.*—This corporation may purchase and hold, or receive donations, or in any other legal way

procure, receive, and hold the title of any real or personal property for the use of said church, its stakes, and branches, the title of all of which, whether purchased, donated, or otherwise legally obtained, or received, and wherever the same shall be located, whether procured by the general church or any stake or branch, shall be taken to the corporation and in the corporate name of said Reorganized Church, and said corporation shall hold the same for the use of said church, its stakes and branches; and said corporation may sell and convey the same, or any part thereof, applying the proceeds to the use aforesaid.

*Article 5.*—This church corporation shall have a corporate seal; all conveyances shall be signed by the presiding bishop, as the trustee, and sealed with the seal of said corporation.

These Articles of Association constitute the by-laws of said corporation, until revised or amended. Said by-laws or Articles of Association may be revised or amended at any general conference of the church, by a two thirds majority vote of the members of said church present, and voting at said conference. Notice of such amendment shall be given in the church paper at least two months before action can be had on such proposed change.

The principal place of business of said corporation may be changed from Lamoni aforesaid to any other place, by the direction of the Quorum of the First



Presidency, the Bishop and counselors, and the Board of Publication. Upon such change being made, a certified copy of the affidavit of organization of this corporation, together with a similar affidavit of the action of said church reorganizing said corporation, and naming such new principal place of business, shall be filed in the office of the recorder of deeds of the county in which such new principal place of business is located. Such change of principal place of business shall not change or affect the rights of said corporation, but only the location of its principal office or place of business. Said corporation may establish subordinate places of business at any time and in any place; but all shall be subject to the control of the general office. Said corporation may appoint agents at any time and place to act in behalf of said corporation. Said corporation may sue and be sued, defend and be defended, in all courts and places, but all shall be done in said corporate name.

*Article 6.*—All property now held or owned by said church, in the name of any person or persons, as trustees or otherwise, including the publication establishment of said church, shall vest in said corporation. And all persons holding such property in trust for said church are hereby directed and required to transfer and convey the same to said corporation, as the property of said church. And said corporation shall by operation of law succeed to all property now owned

by said church or held for its use; and may sue for and recover the same in the name of said corporation.

*Article 7.*—The term of office of said trustees shall be as follows, viz: of the trustee, who is the Presiding Bishop of the church, during his good behavior, and while he remains such Presiding Bishop. Of the other trustees, who are the counselors of said Presiding Bishop, during their good behavior—not extending beyond the term of office of said Presiding Bishop as such trustee; except as hereinafter provided. Upon the death, resignation, or removal from office of said Presiding Bishop, the office of the other trustees shall become vacant, upon the appointment of another Presiding Bishop, who shall be the successor as Bishop, and his assuming the office of such trustee—and thereupon such new Presiding Bishop and his counselors shall be the trustees of said corporation; it being understood that no person can be trustee of said corporation except the Presiding Bishop of said church and his counselors. Said trustees, or either of them, may be removed by said church for cause, the same as any other church officer.

*Article 8.*—This organization reserves to itself all the rights, powers, privileges, and exemptions conferred by Chapter Two, Title Nine, of the Code of Iowa, providing for the incorporation of churches or religious societies, and the same so far as applicable is made a part of these Articles of Association.

*Article 9.*—The trustees of this Association now duly elected and qualified according to the laws and usages of the society to act for the same and for this present year, are E. L. Kelley, Presiding Bishop of said Reorganized Church, and George H. Hilliard and Edwin A. Blakeslee, counselors to the Bishop aforementioned.

In testimony of the foregoing declaration of principles, rules, usages, and purposes, we hereby subscribe our names, and acknowledge the same to be our voluntary act and deed for the objects set forth.

Done at Lamoni, Decatur County, Iowa, this sixth day of June, A. D. 1891.

E. L. KELLEY.	ED WEEDMARK.
D. F. NICHOLSON.	A. K. ANDERSON.
W. W. BLAIR.	SETH M. BASS.
ROBT. WINNING.	GEORGE DERRY.
ALEX. HALE SMITH.	J. B. VANMETER.
ROBERT M. ELVIN.	WILLIAM ANDERSON.
D. F. CRANE.	JOHN TRAXLER.
C. H. BARROWS.	EMELINE A. ELVIN.
JASPER H. VANMETER.	MINNIE E. ANDERSON.
EDWIN B. STAFFORD.	SAMUEL ACKERLEY.
S. D. SHIPPY.	J. P. DILLON.
D. D. YOUNG.	EKIN LOVELL.
F. M. SMITH.	DAVID DANCER.
S. P. BASS.	EDWIN A. BLAKESLEE.

ASA S. COCHRAN.  
JOSEPH SMITH.

HENRY A. STEBBINS,  
*Secretary of the Church.*

State of Iowa,        }  
Decatur County,     } ss.

Before me, Asa S. Cochran, Notary Public in and for said County and State, personally appeared the above-named, E. L. Kelley, D. F. Nicholson, W. W. Blair, Robert Winning, Alex. Hale Smith, Robert M. Elvin, D. F. Crane, C. H. Barrows, Jasper H. VanMeter, Edwin B. Stafford, F. M. Smith, S. P. Bass, Ed Weedmark, A. K. Anderson, Seth M. Bass, George Derry, J. B. VanMeter, John Traxler, Emeline A. Elvin, Minnie E. Anderson, Samuel Ackersley, J. P. Dillon, Ekin Lovell, David Dancer, Henry A. Stebbins, Joseph Smith, S. D. Shippy, William Anderson, D. D. Young, personally known to me to be the identical persons whose names are attached to the foregoing Articles of Incorporation and acknowledged the signing of the same to be their voluntary act and deed and for the purposes named.

ASA S. COCHRAN, *Notary Public.*

LAMONI, IOWA, June 6, 1891.

## CHAPTER 13

## The "Herald" in its New Home

**T**HE LAST number of the *Saints' Herald* issued at Plano, under date of October 15, 1881, has this little notice:

"This issue closes the stay of the *Herald* in Plano, Kendall County, Illinois. It came here in 1863, and



Scene on Fox River, near Plano

was kindly received by the leading citizens of the place. It began its career here with a list of three hundred subscribers, many of them free; and some of them taking several copies. It had a press and

fixtures costing about two hundred and seventy-five dollars; and occupied one room about eighteen by twenty feet square. It had Brother Isaac Sheen for its editorial force, and Brother William D. Morton, sr., as its foreman, compositor, and pressman; with a Washington Medallion number 4 hand press as its machinery.

“It will reach Lamoni, Decatur County, Iowa, and begin a new departure (on the old way) with an eight horse power engine, two cylinder power presses, and a jobber press, with type and other fixtures to match, and office two stories high, thirty by sixty-five feet in size, (engine room attached), an editor, bookkeeper, superintendent, and five compositors.”<sup>3</sup>

On November 1, the first number of the *Herald*, issued from Lamoni, Iowa, reads thus:

“GREETING.

“We sit down amid the debris of building, and the unorganized chaos of an office removed, to greet our readers from our new home in Iowa. We bid our contributors and correspondents a hearty welcome to our new quarters.

“We have not yet succeeded in getting things into order, but shall do the best we can to keep the *Herald* in motion. The weather at our arrival in Lamoni was

<sup>3</sup>Editor, Joseph Smith; superintendent, John Scott; bookkeeper, Lawrence Conover; Carrie L. Smith, Zaide Smith, Anna Scott, Will Deam, Will Crick, compositors.



horrible; the elements having organized for a ten days' rain, which was fairly fulfilled. We succeeded, however, in transferring machinery and office furniture with but little delay and loss by breakage, and shall soon be turning the press wheels again, merrily as ever. Send in the subscribers."

And how smoothly it seems to have been done. The editor speaks often of the pleasant situation of the new office, its completeness of detail, and how suitably it was all arranged, what comfort he derived from it. Yet the town was "raw," the mud deep and rich, and no sidewalks. He joined in all the victory of accomplishment against these things.

Look at the *Herald* for 1874; what a change from the little *Herald* that for years went like messengers with folded wings into the homes of thousands. Now it measures sixteen by ten and a half inches, and this was necessary because the church was growing, not alone in numbers, but in many other ways. The increase in members was seven hundred and fifty-two in the year just gone.

The Bishop was appointing agents and the church was fast becoming orderly and settled in the plan of tithes, which the church had been trying to have earnestly taught and made plain to the people. Everywhere the people were learning that the Reorganized Church was an honorable and truth-loving people. Even the people of Nauvoo were being converted.

They entreated President Smith to bring his church to Hancock County, even Nauvoo. They presented a petition with a list of signers three and one half yards long, some of them in double rows. They had heard how the church was going to move from Plano and they desired them to come to Nauvoo. Beautiful, but lonely and sleeping old city, doomed to fall asleep in its own ruin.

At the conference of April, 1878, William B. Smith, the only living brother of Joseph and Hyrum Smith, united with the church. He was now an old man. As he took a place with his nephew there seemed to be something very close and near between the Reorganized Church and the church as it was when this man was young, back in New York in 1830. As the years went by there were branches organized, east and west, north and south, and where there were a number of branches in a certain county or State they were organized into districts.

## CHAPTER 14

## In Missouri

**T**HE return of the Saints to Missouri seemed assured when on July 6, 1884, the little brick church in east Independence was dedicated. In this building had been held the first General Conference of the Reorganized Church in Jackson County, Missouri, in 1882,<sup>1</sup> and here was the starting point of the Sunday school and choir movement in In-



Brick Church at Independence

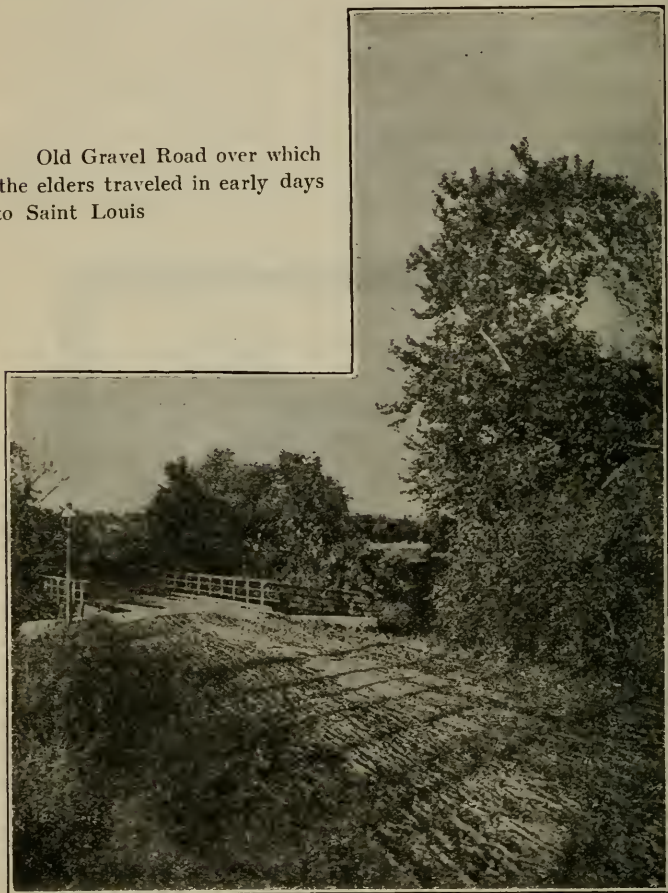
dependence. Here the church people gathered for all services until the branch was too large, and that was not long, for January 3, 1887, the committee on the new church reported and at once began working toward a church in a new place. This finally resulted

<sup>1</sup>The first General Conference held in Missouri was in Saint Louis in 1869.

in the stone church in Independence, and soon after the Saints disposed of the old church, it burned.

It is pleasant to read of the many church buildings rising in all parts of the land. Many of them were

Old Gravel Road over which  
the elders traveled in early days  
to Saint Louis



small, but showing that the church was spreading and growing and prospering; but in many cities the branches were forced to meet in halls, renting them from societies or orders, who of course had first right to use them.

While the Lord accepts our worship and praise from any place, there is more delight in a place made and kept sacred to his service.

The years brought these houses for Sunday school and church and with them organs and many beautiful and comfortable additions to the churches.

Sometimes the elders out in new fields were persecuted, but there was a better understanding every year of the belief of the church. The Saints were happy and the terrible things suffered by the church in Missouri and Illinois seemed to have happened long ago.

The men who had been leaders in the old church were many of them dying. The three witnesses to the Book of Mormon are always of interest to the people, and when Martin Harris died, in 1875, faithful to his testimony, many wondered if the remaining one would be faithful to the Book of Mormon. Several men of importance in the church visited David Whitmer at his home in Richmond, Missouri, and every one of them felt that he was "an honest man." Some of these became eloquent, and all felt the wonderful power of the Spirit when he testified to the truthful-

ness of the Book of Mormon. We quote from one of these, Elder E. C. Briggs, to whom he told the story of seeing the angel:

“ ‘In June, 1829, I saw the angel by the power of God; Joseph, Oliver, and I were alone, and a light from heaven shone around us, and solemnity pervaded our minds. The angel appeared in the light, as near as that young man. [Within five or six feet.] Between us and the angel there appeared a table, and there lay upon it the Sword of Laban, the Ball of Directors, the Record, and Interpreters. The angel took the Record, and turned the leaves, and showed it to us by the power of God. They were taken away by the angel to a cave, which we saw by the power of God while we were yet in the Spirit. My testimony in the Book of Mormon is true; I can't deviate from it. I was troubled with so many by letter and otherwise, all over the United States, and some from Europe, that I made my proclamation of March 19, 1881. In this way thousands read it, who would never have done so otherwise. I have the original manuscripts. They have the printer's marks. The printers here have examined them, and say they are genuine. When being printed, Oliver Cowdery would take about a dozen pages of them at a time, and remain and proof-read and see that the work was done properly, and continued his vigil to the end.’

“Brother in Christ, after a visit with Brother David



Whitmer, one of the chosen witnesses of the Book of Mormon, I want to say that I felt to admire the man; his humble, meek manner is wonderful to behold, in comparison with the self-called ministry of the present age. He is a devout Christian, and speaks of Brother Joseph, and the rise of the latter-day work with endearing words of love. As he said:

“‘The boys, Joseph and Oliver, worked hard, early and late, while translating the plates. It was slow work, and they could write only a few pages a day.’

“Of Joseph he continued:

“‘He could not do a thing except he was humble, and just right before the Lord.’

“I said, ‘Why not?’

“He replied:

“‘The Urim and Thummim would look dark; he could not see a thing in them.’

“‘How did it appear in them?’ we asked.

“His answer was:

“‘The letters appeared on them in light, and would not go off until they were written correctly by Oliver. When Joseph could not pronounce the words he spelled them out letter by letter. Ah! Joseph was a good man, but he had a hard task to manage with the people in the early days of the church. They were sectarian (Brigham Young was only a sectarian) and came in with all of their own views, and were hard to manage. In fact, they sought office in the church.

and when they were ordained it was only putting new wine into old bottles in many cases.'

"I asked him why he did not go with the church.

"He replied:

" 'I had good reasons, but do not wish to speak of them now. I was directed to remain here in Richmond.' "—*The Saints' Herald*, vol. 31, pp. 396, 397.

## CHAPTER 15

## Manuscript and Authorized Version of Book of Mormon

**D** ID you ever wonder what became of the manuscript of the Book of Mormon and what it would look like? And would you not like to sometime see the original manuscript of the Inspired Translation of the Scriptures?

One time the Utah faction of the church sent men to David Whitmer to get the manuscript of the Book of Mormon, but the good old shepherd of the yellowing manuscript would not part with it for any consideration. He said, "There is not enough gold in the world to purchase this." He guarded it as carefully as Emma Smith did the manuscript of the Bible.

Sometimes the missionaries of our church went, as did people from many churches, to visit David Whitmer; but in 1884 there was a remarkable visit made in the old town of Richmond, Missouri, where the Whitmers lived. The Reorganized Church had asked Mr. Whitmer if a committee could come to his house and with him compare the old manuscript of the Book of Mormon with the printed Book of Mormon, and he consented, with the stipulation that Joseph Smith be one of that committee. On the 8th of July the committee stood in the upper room of the Whitmer home, in Richmond, Missouri. The main figure in the room was David Whitmer, the last of the three witnesses.

Almost fourscore of years had he lived; his eye was bright and his faculties good, but his hair was thin, and white as wool.

The men of the committee were Joseph and Alexander H. Smith, William H. Kelley, and Thomas W. Smith.

Sons of the early witnesses to the Book of Mormon mingled with this company in that little upper room in the days that they spent there.

Since the first Book of Mormon was printed in Palmyra, New York, there had been many editions printed in other places and in other languages, and changes might have crept into the book. The Reorganized Church was determined to restore, so far as possible, the church to its most perfect condition. There was no doubt that David Whitmer had the original writing of the Book of Mormon, and the other old copy made by Oliver Cowdery had been ruined and lost because of lying in the corner stone of the Nauvoo House, where it became water-soaked and soon crumbled when exposed to the air. The men gathered about the old sheets of foolscap paper, felt very reverent, and were very careful as one read word by word from the paper and one followed and made notes in the book. They used the old Palmyra edition of 1830, and the one printed by the Reorganized Church in Plano, 1875.

When they had finished they published this statement:

“RICHMOND, RAY COUNTY, MISSOURI, July 17, 1884.

“*To whom it may concern:* This may certify that we were present from time to time at the residence of David Whitmer, sr., during the examination and comparison of the Palmyra and subsequent editions of the Book of Mormon, with the manuscript of that book now in the hands of said David Whitmer, and that examination was conducted openly, and as we believe fairly; by W. H. Kelley, A. H. Smith, and T. W. Smith for the Reorganized Church; and Joseph Smith and Philander A. Page for David Whitmer; that said examination began Tuesday, July 8, and was concluded July 17, 1884.

“WM. H. KELLEY, *Chairman of Committee.*

“ALEX. H. SMITH.

“THOS. W. SMITH, *Secretary of Committee.*

“D. J. WHITMER.

“GEO. SCHWEICH.

“JOHN SHORT.

“JOHN C. WHITMER.

“JOSEPH SMITH.

“P. A. PAGE.”

Twenty-two years later there was another edition of the Book of Mormon provided for, known as the Authorized Edition. This edition was brought about by the action of the General Conference, and its history is quite clearly stated in the following statement taken from the preface of the book:

“At a General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, in April, 1906, the following preamble and resolution were adopted:

“Whereas, There are several editions of the Book of Mormon extant, differing in divisions of chapters and paragraphs, thereby rendering it impossible to prepare concordance and works of reference, therefore,

“Resolved, That we recommend . . . the appointment of a committee . . . to investigate and prepare a uniform plan for the divisions of chapters and verses, and, if thought advisable, to prepare or adopt a system of references.’

“Frederick M. Smith, Heman C. Smith, Richard S. Salyards, Francis M. Sheehy, Columbus Scott, Edmund L. Kelley, and Frederick B. Blair were appointed.

“The committee appointed Frederick M. Smith, Heman C. Smith, and Richard S. Salyards as a sub-committee to do the work of reversification, etc., with instructions to use the large type, Lamoni edition as a basis; to leave the chapters as in the original Palmyra edition.

“The sub-committee completed the work of reversification, and in so doing made ‘all verses from the Book of Isaiah to correspond in their divisions’ to the versification of the Inspired Translation of the Holy



Scriptures, and indicated such matter by reference notes.

“The general committee indorsed the work of the sub-committee. It concluded to broaden the scope of its work by making provision for comparison of the Lamoni edition with the original manuscript and the Kirtland edition. It adopted the following as instruction to the sub-committee for the completion of the work:

“‘Resolved, That it be the sense of this committee that in the publication of the new work we follow the corrections of the Book of Mormon so as to make the new work in accordance with the original manuscript and the Kirtland edition of the Book of Mormon, published by Pratt and Goodson, of 1837, that the work may be completed as corrected by Joseph Smith and Oliver Cowdery.’

“The sub-committee were authorized to ‘examine proofs and corrections’ according to the foregoing resolution; to proof read the matter as published; and to prepare a suitable index. They were also instructed to indicate by paragraph signs the divisions into paragraphs according to the Palmyra edition, and to hand over the work for publication.

“The sub-committee carefully compared the original manuscript with the Kirtland and the large type editions. One member of the committee read from the manuscript, one followed the Kirtland edition, the other recorded all corrections in the large type edi-

tion. The manuscript is legible; there was little difficulty in reading it. They also referred to the Palmyra edition in the examination of the text. There is very little difference in the paragraphs in the Palmyra and the Kirtland editions.

“The preface to the Kirtland edition contains the following paragraph:

“‘Individuals acquainted with book printing, are aware of the numerous typographical errors, which always occur in manuscript editions. It is only necessary to say, that the whole has been carefully reexamined and compared with the original manuscripts, by Elder Joseph Smith, jr., the translator of the Book of Mormon, assisted by the present printer, Brother O. Cowdery, who formerly wrote the greatest portion of the same, as dictated by Brother Smith.’

“The committee found errors, including omissions, in the Lamoni edition; also some matter in the original manuscript omitted in the Palmyra or the Kirtland edition, or in both those editions; such omissions evidently being overlooked in proof reading.

“Where differences occurred between the manuscript and the Kirtland edition, the committee were governed by the subject matter of the context. There were no material differences in the sense of the text of the manuscript and of the Kirtland edition.

“Numerous minor changes were made, many of which have improved the subject matter.”

The committee concluded that instead of marginal references it would be better to have a concordance to the Book of Mormon provided. They finished their work July, 1908, and the book was published that year. The committee on a concordance is at work as we write.

## CHAPTER 16

## Burning of the Herald Publishing House

**T**HE Herald Office building, in which President Smith took such evident pleasure in 1881, was burned January 5, 1907. The girls in the mailing room of the old Herald Office building (this room was just above the press room) discovered fire at about twenty minutes to eight o'clock in the morning. Within fifteen minutes the rooms were filled with dense smoke and in about an hour the walls had fallen, the house was in ruins.

The fire started in the press room, possibly from a gasoline engine. Every effort was made to save the contents of the building. The loss was heavy and the insurance light. Such things as were in the fireproof vault were saved, but many valuable church papers and documents were lost. The loss of old books, papers, and relics was inestimable, but there was no loss of life and no injury to body, and by ten o'clock headquarters were established down town and the various departments were moving into improvised quarters. Editors were seeking copy in the morning mail (which had not yet been delivered at the time of fire) and at one o'clock in the afternoon the compositors were at work in the office of the local newspaper, *The Chronicle*, on the *Herald*. Neighboring towns loaned type, and other needed furnishings were se-

cured, and the office work proceeded under many disadvantages, but splendid courage and good spirit.

At eleven o'clock a citizens' meeting was held and plans of helping formulated. On Sunday morning, January 6, in a mass meeting held in the brick church, \$13,045.50 was subscribed towards building a new office. This came from children and grown people, from members and nonmembers. This was increased to \$17,467, and a new Herald Office was planned which was finished and occupied by November of the same year. This is commodious and practically fire-proof, heated with steam, lighted and empowered with electricity.

## CHAPTER 17

## The Church in the Islands of the Sea

**O**N November 6, 1873, Elders Glaud Rodger and Charles W. Wandell sailed from San Francisco, California, on the vessel *Domingo*. These men were going to Australia to preach the gospel of Jesus, but on the way the vessel began to leak. The crew made such repairs as they could and then the captain turned the vessel toward the harbor of



Harbor of Papeete

Papeete, on Tahiti, one of the group of Society Islands. Here Elders Rodger and Wandell spent some time waiting for the repair of the ship.

As they strolled along the Queens Road, two middle-aged men spoke to them and wanted to know if



they were missionaries. They assured them that this was their mission and that they were on their way to Sydney, Australia; but the natives could not speak English. They clung to the elders, frequently using the name *Parato*.

The elders thought they were spies and got away from them, but really they were Saints who seemed to be led to these strange missionaries to ask for Addison Pratt, a missionary sent to these islands by Joseph the Seer.

As the brethren continued on their walk they met the Queens Road overseer, who spoke English. Of him they learned that there was a settlement of Saints at Tiona, five miles west of town.

Then the missionaries began to feel sorry because the ship was going to sail the next day. Before this they had been glad of it, but now, well, they prayed earnestly that the ship would be detained, and the next morning without breakfast started for Tiona.

By inquiring they found David Brown, an East Indian who spoke good sailor English, and he led them to the Saints. What a joyful time ensued. A meeting was appointed for three o'clock and the good missionaries were soon seated at a royal feast of fried chicken, boiled bread fruit, and cocoanut milk. Everything was neat and comfortable.

The church was built of bamboo, seated neatly; had a bell and pulpit and communion table; had a good

choir, led by Sister Pipi. The missionaries then told them about the death of Joseph and Hyrum and of the rejection of the church, and then of the Reorganization and young Joseph. Of course this had to be done through an interpreter.

During the meeting an old man arose and said, "These are Josephites," and the people were full of joy. They had heard of the false teaching of those who departed from the faith; they had compared such teachings with the books with which they were very familiar, and with Elder Pratt's teaching, and in open conference had rejected it.

It had been eighteen years since a white elder had been with them and they had suffered many things because they would not go into the ruling church in Tahiti. Six of their men were killed rather than forsake their faith. They had gathered thus, far from the city, in order to keep their children in the faith of the church, which they believed required them to be pure and clean and honest and of good thoughts.

The ship was detained, and fifty-five of these noble, brown Saints were baptized by Elder Rodger in the blue water of the Pacific. Some were ordained and sent to tell the good news to other islands. It is one of the most cheering and interesting stories in the whole church history; told by Elders Wandell and Rodger, it holds one in a spell, for these men were cultured gentlemen, of refined manners and pleasant,

affectionate natures; and well read, deeply religious missionaries for Christ.

When they left, the Tiona Saints were in an organized condition, but sorrowful at their going. They followed them, weeping, and they wanted young Joseph to write to them. They called him a great latter-day missionary to whom Atua (God) spoke good words, like he had to Joseph's father. Indeed they found great comfort in the thought, "Atua speaks again." They had known no white elder since Addison Pratt had been compelled by the French authorities to leave them.

This was the beginning of the Reorganized Church in the islands of the sea. These simple children of the south sea knew that this church was the one after the right pattern. It seemed to the Saints that God had directed the ship *Domingo* and permitted all things that contributed to this happy discovery of the brown Saints.

## CHAPTER 18

## In Australia

**W**HEN the missionaries left Tahiti they journeyed straight to Sydney, Australia, whence they were going when the *Domingo* began to leak. Here they "set up the gospel standard." You know when men discover new countries they set up the standard or banner of the country they represent. So men who represent Jesus and his gospel, when they come to a place where his church is unknown, will pray and preach and introduce the church of Christ to that people. This is the meaning of the saying, Set up, or raise, the standard, or banner of the gospel.

Elder Wandell was ill much of the time, but was able to do much good. He was greatly interested in music and gave attention to it in his missionary work. He was a noble and intelligent worker.

March 2, 1875, he wrote in his diary directing the disposal of his books and clothing and bearing his testimony of his unlimited faith in Jesus and his belief that Joseph Smith was the true leader and president of the church. He knew that he was soon going to die. He felt calm and serene and had heard the angels sing a beautiful song. On March 14 he died, far from home and native land, but unafraid, and he said the future looked bright.

The Saints in Australia buried him and put up a

nice monument to his memory. During his illness he had excellent care, and everything was done to make him comfortable. His life was an interesting one; for a time he was employed in the historian's office in Nauvoo in 1845.



Scene in Australia

This death left Elder Glaud Rodger alone in his charge of the Australian mission, which now had the care of the Society Islands or Tahitian Saints. How these men would have rejoiced had they seen the little gospel boat *Evanelia* in the waters of the south seas. Elder Rodger returned from his mission to the Land of the Southern Cross in 1879. He died far from home, in Elko, Nevada, August 3, 1884, with none of

his family near him. The Saints buried him in the cemetery at Elko, where his grave has been visited by some of those who loved him, including his youngest daughter, Mrs. Dollie Olsen, of Lamoni, Iowa.

The work in Australia grew rapidly. They have their own publishing house at Sydney, New South Wales, and the church is firmly planted in that wonderful island. Many missionaries have gone there since the work was established by Elders Rodger and Wandell, and many carry sweet and beautiful memories of their pilgrimage there. Some have remained and made that Land of the Southern Cross their home.



## CHAPTER 19

## Metuaore Asleep in the South Seas

**I**N 1901 there was a distinguished visitor at the General Conference in Independence, Missouri. His name was Bishop Metuaore, of the South Sea Island Mission. Bishop Metuaore was a native of the



BISHOP METUAORE

Society Islands, born in 1847, and while Elder Thomas W. Smith was in the islands, in 1885, he baptized this brown brother and ordained him. When Patriarch Alexander H. Smith visited the islands in 1901 he ordained him a bishop. During his visit to America

he made many warm friends. Everywhere he made speeches which were interpreted by Elder Joseph Burton, with whom he traveled. His account of his reception and the conditions in America was such that it made stronger than ever the love of the island people for the church. He had an even, pleasant temperament, but was honest and firm in his ideas of right. He was among the number on whom fell the "shadow of the sable wing" in 1909, and greatly was he mourned.

Of the many missionaries sent by the Reorganized Church to the South Sea Islands, all have returned to their native land excepting Elder Charles H. Lake. His spirit left his body in those far-off islands June 15, 1913. He was watched over and cared for by his faithful wife. There was not another white woman near her. Though she was beloved of the brown Saints, her heart was heavy when she left the loved form on the lonely island of Amanu in the Tuamotuan Islands, and who can guess of her loneliness in that sad hour. Many have returned from that far field with broken and shattered health, but Elder Lake was the only one left there, and his wife the only one who returned in bereavement and alone to her native land. Elder Lake, like Elder Wandell, was under heavy affliction when he accepted the mission to the islands, but he preferred to spend what time was left to him in active service for the church.

His wife, Alberta, not only left his body in the far-off, lonely islands, but she buried there her adopted, but greatly beloved little son, a native child of great beauty and intelligence.

## CHAPTER 20

## The Gospel Boat

**T**HE missionaries in the Society Islands suffered many hardships, sickness, and distress because they had to travel from island to island in small boats.

In 1884 Elder T. W. Smith and his wife, Helen, went to those islands, in which they found the people faithful and gentle, but the food and climate much different from that of more northern lands. Mrs. Smith was a frail, gentle, little woman, who would suffer much for a good cause without complaint. She was intensely spiritual and had spent many years as the wife of a missionary in various parts of the United States, but the five-year stay in the south seas completely shattered her health.

In his report to conference in 1886, after spending about one and one half years there, Elder Thomas W. Smith said, "What is needed here is a small schooner, belonging to the church, but I have no hope of receiving gifts from America for that purpose." There were a number of sailboats belonging to members of the church, but they were not large enough for a long distance journey; just good for daylight trips.

Mrs. Smith, known as "Sister Helen," had started a little school in the islands, and did much good in a pioneer way. Elder Smith was determined that Lu-

ther R. Devore and wife should be sent to that mission and he continually urged his wish upon the authorities.

Finally, in 1891, in company with J. W. Gilbert and wife, Luther R. Devore and wife went to the islands, from whence he wrote urging the need of a boat of their very own, to be used by the missionary people to go from island to island, for the big boats would often refuse to take them and the smaller boats were uncomfortable and even dangerous.

Mrs. M. Walker and Elder James Caffall immediately took up the plea of Elder Devore. Bishop Kelley and the church editors joined with them. Mrs. Walker opened a subscription list in the Mothers' Home Column of the *Saints' Herald*, of which she was editor. She, with the assistance of her niece, Mrs. Lucy L. Lyons, and others, edited, and the church published a book of selected poems called "After-glow." The money from its sale went to the boat fund. Sunday schools joined in the movement and sent money.

Elder Devore thought three thousand dollars would build the boat. All through the years 1892 and 1893 the bits of money were piled up for the boat fund. In the opening of the spring of 1894 the Joint Council of First Presidency, Twelve, and Bishopric sent Bishop Kelley to San Francisco to secure the boat.

Not finding one just suited to the work, in consultation with Captain Joseph F. Burton they resolved to build a boat.

The work was done with much care; nothing but the very best material was used. The whole of the vessel presented a unique and interesting appearance. It was neat, strong, and graceful. Loving hearts had furnished it with up-to-date comfort. From it floated



EVANELIA

a beautiful American Flag. The gifts of Sunday school children and aid societies were everywhere seen.

Among the ones who volunteered to accompany Captain Burton and his wife as missionaries to the islands were Elder Hubert Case and his bride, Alice Montague.

The story of the little boat is full of interest as told



in the *Autumn Leaves*. The Bishop had in hand three thousand dollars, but the final cost was \$3,787.34. The boat was going to the south seas, where nearly two thousand brown Saints and three missionaries waited for it with eagerness.

*Evanelia*, a name meaning Ship of Zion in the Maorian tongue, was given the little craft.

On September 14, 1894, she was launched at San Francisco. September 22, the boat was dedicated with singing and prayer, and October 23 she sailed away toward the distant land of the brown Saints. Elder Joseph F. Burton captain, Jephtha Scott mate, Frederick Nieman, William McGrath, sailors.

She was a little boat for such a large undertaking, but she anchored in the harbor of Papeete, November 30, thirty-five days from that, all souls aboard, seven in all, well and safe, and they met a welcome from the Saints, first of all Elder Gilbert and Metuaore. A little more than two and one half years had elapsed since the plea from Elder Devore was first published.

This boat fund was continually kept before the people by its friends, especially Mrs. Walker, and the joy that all felt when it was at last helping in the wonderful work of the gospel in the beautiful islands of the south seas was universal.

Captain Burton and wife returned after seeing the little ship properly introduced into the waters of the south, and left the boat for two years a white-winged

messenger for truth. Then some of the people of the south seas began to carry merchandise on her. They loaded the little boat with shell and dried cocoanut.

Bishop Kelley had spoken almost prophetically in warning against such a thing, urging that the beloved little craft be kept for the gospel use, as she had been dedicated by prayer and consecrated to it by the sacrifice of thousands who sent money to help build her. But the warning was unheeded, and on July 26, 1896, at five in the evening, the little gospel ship went quietly down into the southern seas. She was absolutely sunk with her tremendous load.

Song and poem and sacrifice and prayer for the little gospel boat make quite a long story, but her life was very short and her loss was caused by mistaken ideas of service.

## CHAPTER 21

## The Seven Resolutions

**I**N JULY OF 1878, on the eleventh day, John Whitmer, one of the eight witnesses to the Book of Mormon, died at his home in Far West, Missouri. He kept his own farm and lived on it near the Temple Lot all the years from the fall of Far West until death came to him there.

Sometimes it seemed necessary for the church to repeat again and again its belief. So we find at the Semiannual Conference of 1878, at Gallands Grove, Iowa, they passed a set of seven resolutions:

“Resolved, That the law of tithing as given in the revelation of 1838, and referred to in the revelation of 1861, is applicable to the church in its present condition, and should be observed.

“Resolved, That the building of houses of worship in the various branches of the church is in keeping with the law, and an excellent aid to the preaching of the word.

“Resolved, That all baptisms, in order to be legal, must be done by both the administrator and the candidate going down into the water, according to the instructions in the Bible, Book of Mormon, and Doctrine and Covenants; and if there are any now numbered with the church who have received the ordinance with any less than the above requirements, that they

are hereby required to receive the administration of the ordinance in the above form.

“Resolved, That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, does hereby authoritatively indorse the Holy Scriptures as revised, corrected, and translated by the Spirit of revelation, by Joseph Smith, jr., the Seer, and as published by the church we represent.

“Resolved, That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God’s appointed prophet, which have been or may be hereafter accepted by the church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising, or which may arise in this Church of Christ.

“Whereas, We accept the revelations heretofore given to the Reorganized Church of Jesus Christ of Latter Day Saints, through the present presiding officer thereof, as being the word of the Lord to his church, equally with those published in the Book of Doctrine and Covenants; therefore, be it

“Resolved, That the revelations received by the President of the church in 1861, 1863, and 1865, be

received as from God, authoritative and binding on us as a body; and in connection with the revelation of 1873, that they be hereafter compiled with that book.

“Resolved, That this body declares that the use of tobacco is expensive, injurious, and filthy, and that it should be discouraged by the ministry.”—*The Saints' Herald*, vol. 25, pp. 294, 295, 296.

These are all important, but a casual observer would deem some of them unnecessary, and yet the constantly shifting scenes of church life made them imperative.

Pathetic is the turn of history now in the case of Jason W. Briggs, that brave defender and magnificent builder of church work. We find him no more a part of the church and work he so gallantly and unflinchingly served for many years.

The year 1878 had been one of unusual sorrow because of the ravages of yellow fever in the South. Men's hearts grew sick with the fatal work of the pestilence, and some of the leading men of Philadelphia wrote to the President of the United States, urging a national day of fasting and prayer. In this the church season of prayer the church joined.

Many things were said of this gospel restored to earth in the church of 1830. The doctrines it taught were old, but the people at first thought them strange. But as the years went by, in every place where it was preached men found something they liked, and here

a little and there a little they adopted some of these "new" ideas; for when they really looked into their Bibles they found these new things were old—and churches began to adopt them. It was the little leaven that was leavening the whole Christian world.

Martin Harris, one of the three witnesses of the Book of Mormon, died in July, 1875, the farmer of Palmyra, who never faltered in his testimony to the truth of the Book of Mormon. His last words were in confirmation of the Book of Mormon and the three witnesses. He died of old age, being ninety-two years old, at the home of his son, Martin Harris, jr. Often then news came of the death of some old veteran of the early church days.

More and more the church felt that they must let all men know that they did not approve of the work of the church in Utah and other factions, and that they were anxious to have the rule of that church broken, that the good and holy things of Christ's teachings might be taught to and accepted by the innocent and the honest. They drew up a document telling of their faith and belief, and this document is filed in the office for such papers in Washington, District of Columbia, signed with the names of those who prepared it, viz: Henry J. Hudson, Phineas Cadwell, and Jason W. Briggs.



## CHAPTER 22

In Decatur County, Iowa, and Plano, Illinois

**W**E WILL go back a little now for some items. After the fall conference at Council Bluffs in 1875, a trip was made by a party in which were Bishop Israel L. Rogers, David Dancer, Elijah Banta, Henry A. Stebbins, William W. Blair, David H. Smith, Duncan Camp-



A GROUP OF ELDERS OF 1875.

bell, Samuel V. Bailey, Norman W. Smith, Stephen Stone, Alvin Hayer, Ole Elefson, and Joseph Smith, all of whom went to view the country, see the people, and attend the Decatur District conference. This

party reported excellent land, agreeable people, and a delightful country in which to live.

There were one hundred and fifty-three members in the Lamoni Branch at that time. They had no meetinghouse, but one was under contemplation. There was not a justice of the peace or constable in the township, and in the five years during which the people had been gathering they had never had a lawsuit.

Believing that there was inspiration in the choice of Lamoni for a settlement, they urged it upon the people at the headquarters of the church in Plano.

There were always things of interest to the student in Plano, for the publishing house was printing the *Herald* and the *Hope* and much else of interest. Among the rest, the volume of poems by David H. Smith, called "Hesperis," but the talented and beloved author was too ill to occupy in his church offices and was compelled to rest in quiet old Nauvoo with his wife, Clara, and little son, Elbert A.

At the beginning of every year President Smith, as editor of the *Saints' Herald*, wrote some cheering words, urging the Saints to go on and be true and patient. These new year messages are like illuminated milestones on the journey of the church, and 1876 was not without its message.

President Smith this year resigned as member of the Board of Publication and Elder Henry A. Stebbins was chosen to fill his place.

While the church of 1876 was busy performing duties and planning others, the men of 1830 and 1840 were finishing life's work, and among them we find the name of Sidney Rigdon. The work of this man in the early church times was important. You will remember him best in the good work in the time of building the Kirtland Temple, and his help in the translating of the Scriptures by Joseph Smith, the Martyr. He died at Friendship, Allegheny County, New York, July 14, 1876.

In the fall of this year the Semiannual Conference was held near Council Bluffs. President Smith was absent, so President William W. Blair presided. This time the people declared they were true to the action of the conference of 1871 that said the Sunday school cause formed an important part in the work of the last days, and the officers and teachers were sustained. They passed this resolution:

“Resolved, That this conference reaffirm a resolution passed by the annual conference of 1871, touching the Sunday school cause, which reads, That the Sunday school cause forms an important feature in the work of the last days, and the officers and teachers thereof are hereby sustained; and furthermore it is hereby

“Resolved, That we request the presidents of branches, throughout the world, to use their utmost endeavors to organize Sunday schools in their respec-

tive branches, and to make reports to their several district conferences of the condition and progress of said schools; and that districts make reports to the annual conference; and that presidents of districts and the traveling ministry be also requested to use their influence to establish and sustain Sunday schools.”

The church music was again talked of and the church appointed Mark H. Forscutt chairman of a committee on church music, with power to choose his two assistants, who later proved to be Norman W. Smith and David H. Smith. These men were each blessed with the gift of music. Each left to the church words or music, or both, that have become dear to the heart of every Saint and moved the hearts of many not in the church.

## CHAPTER 23

## The First Missionaries to the West

**A**MONG the people who went west after the rejection of the church were many who were lost in the confusion of the changes during the exodus from Nauvoo to the valleys of Utah. They were lost in the tumult of strange doctrine, and some of them found too late that they had been following men whom they thought were good and true; but conditions proved that there were many unhappy because they were being taught erroneous doctrines.

The Reorganized Church sent missionaries to Utah as early as 1863, but the leaders of the people forbade them to preach or speak and that organization was the power there. The United States kept troops of armed soldiers near Salt Lake City; to them the people might appeal and be protected from the persecution.

Among the first to visit the city was the daring young elder, Edmund C. Briggs, and his more mature companion, Alexander McCord. They went to the leading men of that church and asked to be allowed to preach. They denied them everything, and one day they attended the meeting in the big tabernacle and Elder Briggs stood up to defend the church against the slanders of Brigham Young. President Young cried, "Young man, sit down"; but the young man

continued to stand and talk. After much show of anger Brigham Young said, "Let the police take care of that young man." Then Elder Briggs said to the policeman, "All right! I recognize your authority, but I do not recognize that man up there," meaning Brigham Young. This story is told by General Connor, U. S. A., stationed in Utah at that time.

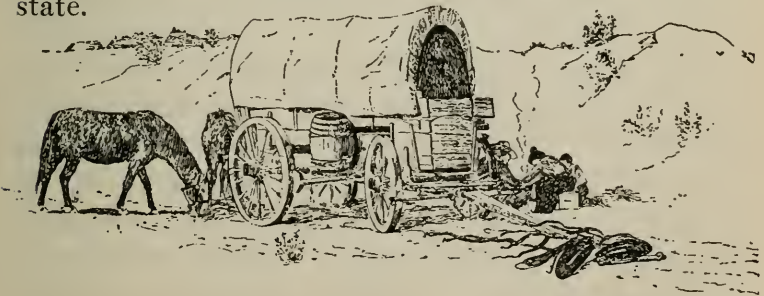
People all over the United States were troubled by the false teaching and the wrong conditions caused by those who had departed from the true faith, and a public meeting was held in Chicago to discuss ways and means to correct such evils. President Joseph Smith, of the Reorganized Church, was especially invited to address this meeting, which he did. Every kind and sort of reformer was planning to reach the heart of the pure and good and lead them into something better. The Reorganized Church knew that the great mass of those deceived people loved the church as it existed in 1830, and that no other faith would satisfy the honest-hearted, and for this cause there was much time and love and prayer given to the prosecution of the work among them in the West.

Following Elders E. C. Briggs and Alexander McCord to the West was a small company of missionaries sent out in 1869 to Utah and California. There were three men in this expedition, Alexander H. Smith, James W. Gillen, and William Anderson (of Montrose, Iowa). These men risked their lives many



times on the journey, with their simple outfit of covered wagon, span of mules, and one riding pony. There were dangers from Indians, white man, and animals and illness, but they made the trip without serious molestation into Utah, where they preached and prayed and did missionary work, then drove on to California.

This was a wonderful experience, and it reads like a romance to the boys of to-day. The story of a ride from Nebraska City to the other side of the Rockies to-day, in a Pullman coach, over steel rails, cannot have the thrill that such a journey would hold, made in 1869, behind two little army mules. But these pioneer missionaries did not accept the manner of travel from choice, and they returned in a couple of years over the shining new track of the Union Pacific Railway. Their way was opened thus across the great American Continent, and missionaries went each year to the West, and North, and South, and the wonderful East, that held so much of history for church and state.



## CHAPTER 24

## "Autumn Leaves" and Foreign Papers

**T**HE *Saints' Herald* was the original literature of the church. It was the root or starting place for all the church literature. If any new book or magazine or paper was considered, the church people got acquainted with it through the *Herald*. January 23, 1886, Lucy Lloyd made a plea for a department for domestic culture, in the *Herald*. The *Herald* editor visited Mrs. M. Walker at her home in Lamoni, asking her to take charge of the department, and she, with her usual spirit of love and service, agreed, and there has been from that last week in January, 1886, the Mothers' Home Column in the *Herald*. Few changes have occurred. Mrs. Marietta Walker, or "Frances" as she is called by her readers, held the place of editor of the Home Column until 1911, when her time and strength being devoted to much else, she relinquished the charge, and Mrs. Christiana Salyards became the editor.

For many years Mrs. Walker had thought on the plan of starting a magazine for the young people of the church. The children had a paper and the parents had the *Herald* with a column especially for the mothers, and there was *Sandhedens Banner* for the Scandinavian Saints, and the *Vindicator of Truth* for the English Saints, published in England, and the

*Advocate* in Salt Lake City for the Reorganized Church out there, but the young people needed a paper. Mrs. Walker sent out a cry through the *Herald*. She wanted fifteen hundred subscribers to start with. Suppose you read her own words:

“During the session of General Conference at this place last spring, it was suggested to us that the church needed a publication for our young people, which should be intermediate between the *Herald* and *Hope*. This suggestion came from more than one elder actively engaged in the work, and men whose judgment the church respects. Again the plea was often presented when we were trying to enlarge the *Hope*, and letters to that effect were published in the Home Column, until we are constrained to believe the want is a wide-felt and almost an imperative one.

“Under a pressure of feelings such as these, when the Board of Publication met at this place on the 10th of January, 1887, we laid the matter before them in the form of a proposition, that we ourselves would edit such a periodical, assuming all financial responsibility, provided it met their approval. The answer was favorable, and having taken time to consider the matter, we now present it to you. If indeed this want is felt, the church is abundantly able to supply it to themselves, and we are willing to devote our time to it. That we cannot do this without obtaining a support from it, will be evident to all when we tell them

that at least one half of our time is now given to church work (which we do not propose to relinquish), and the other half is given to just such cares as Martha complained of, and which for the sake of the church we are willing to lay down."—*The Saints' Herald*, vol. 34, p. 183.

The first magazine for the young people was received by them in January, 1888. Mrs. Walker was editor and publisher, with the consent and approval of the Board of Publication. The magazine came with church authority back of it, and it was a splendid treasure for the people, both old and young. Everyone enjoyed it. After some years, Mrs. Walker presented it to the church, but still was editor and fortunately for the young people was able to hold that place until 1904, when she was constrained to yield it to the young hands and brilliant mind of Elbert A. Smith, whose artistic soul finds various ways of presenting its name, *Autumn Leaves*, and filling its pages for the young and aged.

One of the very first *Autumn Leaves* printed was destined to a place of honor when the corner stone of the stone church at Independence, Missouri, was laid April 6, 1888.<sup>5</sup>

<sup>5</sup>The first day of the conference, April 6, the corner stone of the Independence Chapel was laid under the direction of President Joseph Smith. Prayer was offered by President W. W. Blair, and addresses were made by President Joseph Smith, A. H. Smith, E. C. Brand, Charles Derry, E. L. Kelley, I. N. White, and the Reverend Mr. Palmore, of the M. E. Church, of Independence. The mechanical work of laying the

stone was superintended by A. Jessiman, J. A. Kennedy, and John Earnshaw. The box in the corner stone contained copies of the Holy Scriptures, Book of Mormon, Doctrine and Covenants, Saints' Harp, Joseph the Prophet by Tullidge, Joseph the Seer by Blair, Manuscript Found, Report of the First Building Committee, *Herald*, *Hope*, *Autumn Leaves*, *Independence Gazette*, *Independence Daily Sentinel*, *Independence Weekly Sentinel*, *Kansas City Times*, *Kansas City Journal*, *Lamoni Gazette*, photographs of Joseph the Seer, President Joseph Smith, W. W. Blair, G. A. Blakeslee, I. L. Rogers, A. H. Smith, W. H. Kelley, J. H. Lake, Heman C. Smith, G. T. Griffiths, R. J. Anthony, and the building committee; a copper cent, bearing the date of 1817, taken from the corner stone of the Kirtland Temple, deposited by G. A. Blakeslee.

## CHAPTER 25

## "Plea for the Little Ones"

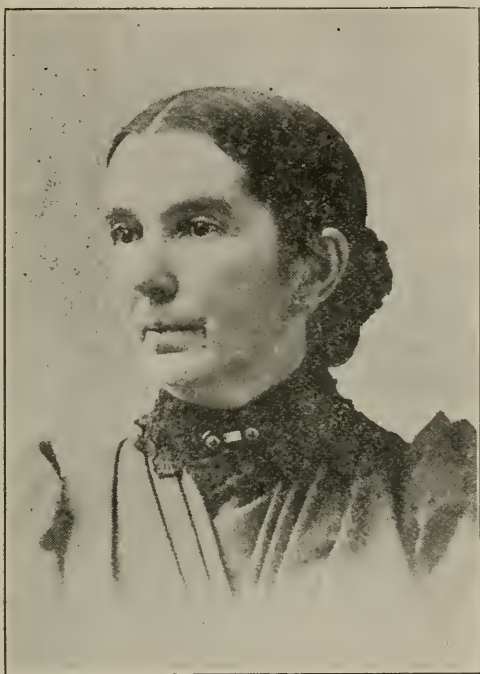
**I**T IS nearly fifty years since a woman signing the name "Frances" ventured into the realm of church literature with a plea for the young. Church literature was not extensive, nor were its contributors many, and this gifted and cultured woman came with some degree of timidity before the readers of the *Herald* asking for a great gift, an undying, unyielding, unprecedented something from the men who had charge of the church periodical, the *Herald*, then a semimonthly magazine of twelve or fourteen pages, six by ten inches in size, printed in small type.

Looking lately into her animated, eager face, and listening to her enthusiastic ringing fire of words, I could but think that for forty-seven years she had been contending, planning, hoping, praying, working for the reading and advancement of the young people of the church. Not once since her pen flew over the page that carried the "Plea for the little ones," back in 1867, has she laid down the weapon of their defense, her pen, for long at a time.

She claims she has trembled sometimes at her own temerity, and felt fear lest she fail when some loved project for the young has been pushed to open work, but she set her face to the task and from one point of vantage went forward to the next.



She had education and ability, but she had also an abiding faith in the power of the gospel of Jesus, and she had faith in the young people. She believed they



MRS. M. WALKER (FRANCES)

would appreciate their opportunities and improve upon them.

A corner of the *Herald* was given up to the children. It was but the beginning, and it was supported

by Frances and Wilde-R-Muth and one signing the single letter "Y" and another "E."

Once there was an omission of the corner for several months, then came another "Plea for the little ones" from Sister Frances. Then came stories and poems from "Abel" and Daniel F. Lambert and his brother Joseph, and another signed "Eliza."

After November, 1867, the corner is not occupied until March 13, 1868, when Frances again comes with a story about "Good manners," and there is a contribution from "A," and later one from "Wilde-R-Muth," then comes some one signing "U & I." Would it not be interesting to know just who they were who wrote thus under these chosen names?

We notice a serial story running through this children's corner called "Worms in the bud," written by Frances, and she follows it with Bible stories, which continue until the end of the year 1868.

## CHAPTER 26

## The "Zion's Hope"

**W**ITH the advent of the year 1869 the *Saints' Herald* doubled in size, thus having more room, but there was often nothing for the children in their corner. In May following the General Conference of 1869, held at Saint Louis, Missouri, there appeared in the *Herald* this notice:

"Our child's paper would take better with both parents and children, if it were neatly and appropriately illustrated; but to do it now is to do it by the labor of those not of the faith; to which we can make only this objection, that it is employing talents that should be in the church."

This is the first public notice of any kind regarding the children's paper; but there must have been, somewhere, some one at work for its accomplishment, for on page 274 of the same *Herald* it gets further notice:

"It has been decided to issue from the Herald Office a child's paper. We now think that we can have the first number ready by the beginning of the next volume of the *Herald*.

"Sunday school superintendents and teachers are requested to canvass for the paper.

"Specimen numbers will be sent to anyone upon request.

"The price will be at present fifty cents per year.

It will be published semimonthly until such time as it warrants a weekly issue."

These notices appear in the first *Herald* worked off by steam on the new Taylor cylinder press, and no doubt everything in the line of publications seemed easier to do than before. The little child's paper gets more notice in the *Herald* for June 1, 1869:

"Those desiring that our child's paper may be a good one, will please assist us, by the contribution to its columns of such articles as they feel assured will make it interesting and useful.

"To prove a success, it should be a good paper.

"We have not altogether decided, whether it will be practicable to profusely illustrate the child's paper, or not. Wood cuts are quite high. We shall make such inquiry as may be necessary, and if at all within reach, we shall try it."

You will notice that it is yet without a name, but the very next time the *Herald* comes out it calls it by name:

"For *Zion's Hope*, we also ask a strong effort. Every friend of progress in the church, every lover of the truth, every father, every mother, every brother, every sister, is materially affected by the teaching and training of the children of the household to which each separately belongs.

"A corner, or column in the *Herald*, is not sufficient to meet the great want felt in this direction, and to

give success to any new enterprise engaged in by us as a people, it is requisite that the object for which we especially strive in that enterprise be worthy; and the effort persistent.

“The terms for the Sunday school paper will be fifty cents per volume, until further notice. It will be published semi-monthly, the first number to be issued on the 1st of July, 1869. To clubs of ten and upwards to one address, or of fifteen and upwards to separate addresses, we will allow a discount of ten per cent.

“Specimen copies will be furnished on application, when published. To those who have applied, we will send as early as possible.

“Contributions and subscriptions are both required, and are confidently looked for in such supplies as shall justify our efforts in behalf of ‘*Zion's Hope*,’—our rising generation.”

Who christened the little paper I do not know, but it was well named, and proved itself as the years went by. The new paper was at first edited by Joseph Smith, with Mark H. Forscutt<sup>6</sup> assistant. His name did not appear on the paper, however, until May, 1870.

With the first number of the *Herald*, volume 16, came this for the *Hope*:

“We have forwarded prospectuses for the new volume of the *Herald* and for *Zion's Hope*, through the

<sup>6</sup>Familiarly known throughout the church as “Uncle Mark.”

mail, to a great number of the Saints, hoping they will interest themselves to obtain subscribers.

“Subscriptions for *Zion's Hope* come in from some quarters very encouragingly—from others very meagerly.”

After this, words of praise and delight began to come back to the editors and publishers, and each year the *Hope* grew more beloved by child and parent. One individual sent five dollars to be used sending the *Hope* to children who were not able to subscribe for it, and the missionaries and Sunday school, and in fact nearly everybody helped by getting up clubs for it, or writing something for it, or telling of its virtues to others.

In June, 1872, “Uncle Mark’s” name appeared for the last time as assistant, as he went to England on a mission. This left President Joseph Smith sole editor of the *Hope* until 1874, then Elder M. B. Oliver was chosen assistant editor.

Elder Henry A. Stebbins<sup>7</sup> says:

“During those years the work on the *Hope* was a special part of the labor of the assistant editor, preparing copy, seeing to the puzzles column, and writing editorials if they were needed, but all under the supervision of the editor in chief,” and we accept Elder Stebbins’ version of this question, for he served as

<sup>7</sup>Called by nearly all the young people of those times by the endearing title of “Uncle Henry.” The Saints were like a big family then.



assistant editor of the *Hope* from April, 1876, until October, 1880. Then the chief editor was alone until 1882, when Elder Daniel F. Lambert took the place of assistant and occupied until 1885. After his service ended, W. W. Blair was with President Smith.

Sometime in 1887 the whole care of the *Hope* came into the hands of Mrs. M. Walker. Then began a long time of service, for she was editor until 1907, when her assistant, Miss Estella Wight, became editor. But Miss Wight always counseled with Mrs. Walker and was happy to do so.

The *Hope* has been changed in size several times. It has supported different departments, with editors for the various departments. There were "The little tots," "The fold," the "Sunshine column," and other titles. There have been at times sub-editors: Mrs. Walker, Anna Stedman, Ella J. Green, Miss Morrison, Mrs. Hortense Cramer, and finally Miss Ethel I. Skank.

When the *Stepping Stones* was launched in 1913, with Miss Estella Wight editor, the *Hope* was made the paper for the "littlest ones" and Miss Ethel I. Skank became editor. Both it and the *Stepping Stones*, which is the paper between the *Hope* and *Autumn Leaves*, are finely illustrated and fully up-to-date.

## CHAPTER 27

## The First Foreign Missions

**V**ERY early in the history of the Reorganized Church missionaries were sent to other lands.

It was only justice to remember the people of God who might be waiting for Joseph, the young prophet, in lands far from America.

As early as 1861 the church had appointed missionaries to England and Wales, but in October, 1862, at the General Fall Conference held in Gallands Grove, Iowa, after much discussion the English mission was sustained. This consisted of the men before appointed; namely, Jason W. Briggs and Samuel Powers, and at this conference Charles Derry was associated with them.

Little Denmark was also remembered, and Jens Jorgenson was to carry the message to Denmark. But later we find Jeremiah Jeremiah appointed to labor with Jason W. Briggs in England. Elder Briggs was given considerable privilege, having the power to print and reprint anything he thought best for the work, and the church agreed to furnish the money for the effort. You will recall his great work in calling together the scattered Saints and encouraging them to wait for "Little Joseph," and that he was president of the Quorum of Twelve. The last men appointed to the English mission were the first

to reach it. In October, 1862, Elder Charles Derry, then a seventy, was appointed to a mission in England, and on December 6, 1862, he started for his field, leaving his wife and children in a little log house, twelve feet square. Certain brethren had promised to care for them and provide things needed.<sup>8</sup>

Elder Derry says, "Bishop Rogers gave me seventy-five dollars to carry me across the sea to Liverpool," and after a season of prayer with him, he bade him farewell.

It was January 20 when Elder Derry arrived in New York. The beginning of 1863 he secured passage on a steamer called *The City of Baltimore*, of the Inman Line. He traveled the very cheapest way and lived on the most inexpensive food, using it with great frugality. He had just ten dollars left when he landed in Liverpool, for he had sent forty dollars of his money back to his family. His big, tender heart was wrung with the memory of them, and although he was a messenger for Christ, he was also a husband and a father.

He had left home with just fifty cents in his pocket and traveled from western Iowa to the home of Bishop Rogers by slow stages.

It was January 24 before his ship sailed, and February 4 he landed in Liverpool. Elder Derry had come from England to America nine years before this.

<sup>8</sup>Jairus Putney.

He suffered much from exposure and ill health and loneliness, for he was a refined, sensitive, affectionate man, and missed the comradeship and association of loved ones, and the peace of home life.

One day he heard that there were four *Heralds* in the post office for him, but he would need to pay four shillings and nine pence before he could get them. He had no money, so he took his overcoat and pawned it for money. Then he feasted on church news, but was disappointed on reading the conference news that no mention was made of him, the one lonely missionary of the church in England.

There is a new note in his writings after Elders J. W. Briggs and Jeremiah Jeremiah reached him on the 16th of May. He says: "I am no longer alone. I have two able-bodied men to bear the burden with me and my hopes for the future are greatly enlarged."

On the very next day after their arrival they organized the first branch of the Reorganized Church in England, with six members. It was called the West Bromwich Branch. This was the beginning of the Reorganized Church in Europe.

## CHAPTER 28

## The Work in Wales

**E**LDER JEREMIAH went into Wales and Elder Briggs soon joined him there, but not until they had each donated money and released Elder Derry's overcoat from the pawnshop. Sometimes these three united their labor, but more often they labored one in a place.

The first branch started in Wales was at Merthyr Tydfil. They translated the "Word of Consolation" and published it in the Welsh language; probably the first translation done in the Reorganized Church.

In March, 1864, these elders launched the first number of a little paper called the *Restorer*, a magazine of sixteen pages, published monthly by the church, with Jason W. Briggs, editor. The place of its publication was Number 305, Pennydaren, Merthyr Tydfil, Wales. Part of it was printed in English and part in the Welsh language. These were the interests the conference was preparing for when it gave to Elder Briggs so much freedom with finances.

The elders in England were meeting much trouble caused by the Utah Church. This seemed to be the handicap of the elders everywhere; to teach the people the truth about the church was most delightful and comforting, but the people had heard of the bad things taught by the Utah people, and if they loved the good

and lovely and Christlike things in the church of Latter Day Saints, they hated the bad things that these people claimed for the church faith, and so many rejected everything and would not listen to the elders.

You will see it was necessary for them to show that they were not teaching or in any way a part of the Utah people. You know Christ said the time would come when Satan would have power to deceive even the chosen and beloved of God. Our elders had to meet reproach because of the rejected church everywhere, and always have suffered many things because of the falling away of the church.

Among the people who had gone to Utah before they discovered the evils out there, were many who afterward came into the true church. Among them was Elder Derry, and he felt that he could sympathize with these disappointed ones.

New missionaries began to arrive in Europe, Elders J. T. Phillips and Thomas Jenkins both for Wales. The mission was divided into districts and the work arranged with method and order. Elder Briggs endeavored to get the Utah people to meet him in open discussion.

Elder Derry turned his face homeward, and on June 21, 1864, sailed for home on the *James Foster, Junior*, and on October 6, 1864, Elder Briggs issued his farewell address in the *Restorer* and sailed for America, and on the 19th landed in New York.



In this way was started the work of the Reorganized Church in Europe. Beginning in England and Wales, which now had eight organized branches of the church, with a good working local force, in the beginning of the year 1865.

## CHAPTER 29

## Emigration Fund and Scotland

**F**ROM this work of the missionary done in Europe, arose the possibility of doing something for the poor in Europe who were eager to come to America, where they hoped to better themselves.

When the conference convened at Plano, Illinois, on April 6, 1865, there was much interest in the mission in Europe, and the conference decided that all the conferences of districts should be advised to recommend the branches to receive donations monthly from members of the churches for the purpose of assisting poor Saints to emigrate from Europe to this country, and to send such donations to the Bishop. This fund or supply of money was called the Emigration Fund, and was to remain in the Bishop's keeping until called for by a conference of the church in Europe and agreed to by action of the General Conference of the church in America.

The name of the man who opened the work of the church in Scotland was George M. Rush, who endured many trials because of the rejected church. He made a report of his work on August 20, 1868. He felt very keenly the persecution heaped upon him by the Utah people in Scotland, but remained there until released by the General Conference of 1871.

In 1866 the English Saints and those of Wales

met in conference at Merthyr Tydfil, Wales, and resolved to publish the *Restorer* as before, in two languages. They earnestly besought the people to support it and try to increase its list of subscribers so that it could grow cheaper and better. It was a little paper to serve such a large purpose.

At their conference in October, 1866, they reported the attendance of one seventy, thirty-five elders, and several of the Aaronic priesthood. That was an encouraging report, for the European Mission had many extraordinary difficulties to meet. At this time T. E. Jenkins and J. D. Jones were presiding in the Welsh mission.

Missionaries were going to and from the European mission now, and the work was well established there and there was a demand for the money held by Bishop Rogers, for the use of the European Saints who wished to come to America. At a conference held in Birmingham, England, in September, 1868, the fund was named "The perpetual emigration fund." They decided also to call for the money and use it.

Jason W. Briggs had come again to Europe and with Elder Josiah Ells was present at the conference, and Elder Briggs was made treasurer for the emigration fund, and with Elders Ells, Taylor, Jenkins, and Morton acted as a committee to dispense it. If persons were considered worthy by this committee, their way was paid to America.

This was more like a loan to the people, so they would feel better about receiving it. Whenever able to pay back the sum of money used, they were expected to do it. This was the very best way to help men and women. Aside from preserving their self-respect, which every man and woman desires to keep, it made the emigration fund perpetual—always something there for the next man who wished to use it.

At the fall conference held at Park's Mills, near Council Bluffs, Iowa, 1873, Bishop Israel L. Rogers reported \$93.35 of the perpetual emigration fund in his hands. This was ordered turned over to the general church fund, subject to be drawn upon at any time for the purpose of its creation.

Bishop Rogers stated that most of the fund was given by Saints in America, and that most of it had been used for emigration purposes. He held notes for some of the money and would have been glad if some measures could be taken to have the sum repaid, and thus it stands, awaiting the time that had been hoped by Bishop Rogers, when the church would have thousands of dollars to devote to that purpose.

## CHAPTER 30

## Kirtland Temple

**W**HEN President Smith returned from his visit to Washington in the interests of the church, in 1866, he stopped for a short visit in Kirtland, Ohio, the place of his birth. He spoke in the temple. He felt impressed with the purity of the church when the temple was built. He said, "The temple is in tolerable repair, so far as the outside is concerned, but the inside has become the prey of the despoiler. All the ornamentation, moldings, letters, and carved work have been broken up by curiosity hunters, until the two upper rooms are stripped. It is in charge of Uncle Robert Greenough, who is trying to keep it from receiving further damage. How mankind can give way to such a spirit of vandalism is quite a mystery."

The old temple at Kirtland was remembered by many in the church. There was a small branch who met in the temple. The church decided to obtain the deed or title to the temple, so that it would be securely and forever the church property. Accordingly lawful proceedings were had and the deed secured, making the lovely old temple the property of the Reorganized Church. The findings of the court and the decision of Judge Sherman are interesting in this case, and important items of history because they vin-

dicate the claim of the Reorganized Church that it is the original church, organized in Fayette, New York, in 1830.

On February 23, 1880, it was decided in the Court of Common Pleas, Lake County, Ohio, L. S. Sherman, judge, that the title of the Kirtland Temple was in the Reorganized Church of Jesus Christ of Latter Day Saints. The following is a copy of the findings:

“In Court of Common Pleas, Lake County, Ohio, February 23, 1880. Present: Honorable L. S. Sherman, judge; F. Paine, jr., clerk; and C. F. Morley, sheriff.

“Journal Entry, February Term, 1880.

“The Reorganized Church of Jesus Christ of Latter Day Saints: Plaintiff. Against

“Lucien Williams, Joseph Smith, Sarah F. Videon, Mark H. Forscutt, the church in Utah of which John Taylor is president and commonly known as the Mormon Church, and John Taylor, president of said Utah church: Defendants.

“Now at this term of the court came the plaintiff by its attorneys, E. L. Kelley, and Burrows and Bosworth, and the defendants came not, but made default; and thereupon with the assent of the Court, and on motion and by the consent of the plaintiff a trial by jury is waived and this cause is submitted to the Court for trial, and the cause came on for trial to the Court upon the pleadings and evidence, and was argued by



counsel; on consideration whereof, the Court do find as matters of fact:

“(1st). That notice was given to the defendants in this action by publication of notice as required by the statutes of the State of Ohio; except as to the defendant, Sarah F. Videon, who was personally served with process.

“(2d). That there was organized on the 6th day of April, 1830, at Palmyra, in the State of New York, by Joseph Smith, a religious society, under the name of “The Church of Jesus Christ of Latter Day Saints,” which in the same year removed in a body and located in Kirtland, Lake County, Ohio; which said church held and believed, and was founded upon certain well-defined doctrines, which were set forth in the Bible, Book of Mormon, and book of Doctrine and Covenants.

“(3d). That on the 11th day of February, A. D. 1841, one William Marks and his wife, Rosannah, by warranty deed, of that date, conveyed to said Joseph Smith as sole trustee in trust for the Church of Jesus Christ of Latter Day Saints, being the same church organized as aforesaid, the lands and tenements described in the petition, and which are described as follows:”

[The description of the land is omitted.—EDITORS.]

“And upon said lands said church had erected a church edifice known as the temple, and were then in

the possession and occupancy thereof for religious purposes, and so continued until the disorganization of said church, which occurred about 1844. That the main body of said religious society had removed from Kirtland aforesaid, and were located at Nauvoo, Illinois, in 1844, when said Joseph Smith died, and said church was disorganized and the membership (then being estimated at about 100,000) scattered in smaller fragments, each claiming to be the original and true church before named, and located in different States and places.

“That one of said fragments, estimated at ten thousand, removed to the territory of Utah under the leadership of Brigham Young, and located there, and with accessions since, now constitute the church in Utah, under the leadership and presidency of John Taylor, and is named as one of the defendants in this action.

“That after the departure of said fragment of said church for Utah, a large number of the officials and membership of the original church which was disorganized at Nauvoo, reorganized under the name of the Reorganized Church of Jesus Christ of Latter Day Saints, and on the 5th day of February, 1873, became incorporated under the laws of the State of Illinois, and since that time all other fragments of said original church (except the one in Utah) have dissolved, and the membership has largely become in-

corporated with said Reorganized Church which is the plaintiff in this action.

“That the said plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is a religious society, founded and organized upon the same doctrines and tenets, and having the same church organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws and usages of said original church, and has branches located in Illinois, Ohio, and other States.

“That the church in Utah, the defendant of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church.

“And the Court do further find that the plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.

“And the Court do further find that said defendants, Joseph Smith, Sarah F. Videon, and Mark H.

Forscutt, are in possession of said property under a pretended title, derived from a pretended sale thereof, made by order of the probate court of Lake County, on the petition of Henry Holcomb, as the administrator of said Joseph Smith, as the individual property of said Smith; and the Court finds that said Smith had no title to said property, except as the trustee of said church, and that no title thereto passed to the purchasers at said sale, and that said parties in possession have no legal title to said property.

“And the Court further finds that the legal title to said property is vested in the heirs of said Joseph Smith, in trust for the legal successor of said original church, and that the plaintiffs are not in possession thereof.”

With the deed safely lodged in the hands of the Bishop, the church proceeded to complete the restoration of the house, as nearly as possible, appointing a committee to make repairs and advancing the money which was afterwards raised by donation. The committee, who were William H. Kelley and George A. Blakeslee, brought in a final report in 1887 as follows:

“1. The plastering on the outside walls of the building has been replaced where needed, in order to protect and preserve the house.

“2. The building has been newly plastered throughout except that part of the walls where the plastering

was put on the stone wall, and this was pecked and a new putty coat put on.

“3. The doors, windows, and partitions are restored in the third story and doors in the second.

“4. The pulpits, seats, and ornaments in the second audience room have been restored, and the room painted and finished, except the gold leaf on the pulpits.

“5. The stairway has been fully restored, with its ornaments, and newly painted.

“6. A furnace has been placed in the building, ample to warm it, and pipes and flues and registers arranged for use.

“7. New chimneys were built, and out of new material.

“8. Glazing of all the windows in the building.

“9. Ten dozen chairs for seating it.”

The church keeps an elder always in attendance at the temple. Hundreds visit it and are told its story by the attendant and so receive the gospel story. This is a pleasant and important position. The temple is open every day and all seasons of the year.

## CHAPTER 31

## Sunday School Association

**A** FEW days previous to the thirty-ninth yearly or spring conference of the church, since its reorganization, the Sunday school workers of the Reorganized Church met in convention in the wonderful old temple at Kirtland. It seemed a great privilege to worship God in this temple, built by direct command of God, and although it had been neglected and abused, yet it was now finally redeemed and preserved by this people, whose fathers had helped to build it so many years before. It was a fitting place for such work as awaited the Sunday school people.

The Sunday school had received attention in the conference as early as 1871, and again in other years it was sustained.

In 1876 a resolution prevailed that brought about improvement by the school reporting to the districts in which they were located. Gradually they became so important that in April, 1881, they appointed a committee<sup>9</sup> to make out some plan for conducting Sunday schools so that all the schools in the church might have the same general plan; but the report of this committee to the General Conference was tabled. Then the districts set to work and the first was the Southern

<sup>9</sup>E. Robinson, J. F. Mintun, and William Clow.



California District, in March, 1888, and Gallands Grove, Iowa, in June following, to form associations and elect officers; and in March, 1889, at the district conference of Decatur County, Iowa, the Decatur District fell into line and organized with officers, and the march of the organized Sunday school began. The results of this action spread, and when the work came before the church in the conference of 1890 it appointed a committee to devise ways of making the Sunday school a part of the regular church work. By the next year the committee<sup>10</sup> had done such effectual work that on April 4, 1891, they held this convention of delegates sent from Sunday schools of the church out in the dear old temple in Kirtland.

They elected superintendent Edwin Blakeslee, and assistant Marietta Walker, secretary Gomer Wells, and treasurer, Callie B. Stebbins, and committees on lessons leaves and song books, and made a complete organization for systematic work, in Kirtland, at this convention. Back in the sacred place where the early church people beheld glorious visions and heard the voice of angels, our Sunday School Association was born. The committee expected slow growth of this new institution, but it has been almost as surprising in its growth as the legend of Jack and the Bean Stalk, until there is now an association numbering

<sup>10</sup>F. M. Sheehy, R. S. Salyards, M. Walker, Belle Robinson, S. B. Kibler.

about 35,900 members, 77 districts, 690 schools, and 2,836 teachers.

The young people were not content with just the work of the Sunday school; they wanted more time together in study. In various places they were meeting in literary societies of one kind or another. It was the Saint Joseph, Missouri, Young People's Improvement Society that made the first movement to unite the interests of these student bodies. In 1892 they sent, by Elder Mark H. Forscutt, a paper to General Conference asking that the authorities give sanction to the organization of a society uniting all the young people's societies in one general body. Out of this action grew the society known as Zion's Religio-Literary Society.

The *Lesson Helps* or *Quarterlies* have had many changes since they were first started by the Sunday School Association in 1892, with Christiana Stedman Salyards as editor. She remained editor of the senior until 1913, when they were edited by Heman C. Smith and Vida E. Smith for one year, when Mrs. Salyards again became editor. The Intermediate she edited until 1897, when Elder Duncan Campbell was editor and assistant editor until 1900, when the intermediate reverted to the sole care of Mrs. Salyards.

The first primary *Quarterlies* were left in the hands of a committee consisting of Christiana Salyards, Lucy L. Resseguie, and Viola Blair, and were edited

by Mrs. Salyards and Mrs. Blair as joint editors. In 1897-98 Mrs. Vida E. Smith was editor; then Mrs. Salyards and Duncan Campbell; and in 1912 Mrs. Salyards again.

These lessons were intended to be the same lessons had by older people, but simplified for the very small children, and were called lessons with uniform text.

In 1900 an effort was made to secure for the little people something better suited to childish needs. More about Jesus and his life. A committee of Mrs. L. L. Resseguie, Mrs. Audentia Anderson, and Miss Dora Young was given the work and they conducted the *Study Hour* for one year; a bright, progressive little quarterly that only lived a year, but left such a strong influence that primary quarterlies since have been affected by it very greatly

In 1903 the committee of five<sup>11</sup> on work for the beginners of first primary *Quarterly* were appointed. Their lessons were used until the association adopted graded lessons in 1913, when a new set of editors was chosen. Intermediate, Miss Lucie Sears; junior, Mrs. Margaret Macgregor; primary, Miss Anna Zimmermann; beginner, Mrs. Hattie Griffiths.

The *Religio Quarterlies* are also entitled to mention, though not so long in the field of history. These editors have been Elder Ralph W. Farrell for senior

<sup>11</sup>Christiana Salyards, Ruth L. Smith, Margaret Blair, Viola Blair, and Eva M. Bailey.

*Quarterlies* and Elder Charles B. Woodstock, the junior *Quarterlies*. The "Religio's Arena," a department in *Autumn Leaves*, edited by Elbert A. Smith and Estella Wight.

## CHAPTER 32

## Debates and Reunions

**A** FAVORITE way of getting its doctrines and history before the people during the early years of the Reorganized Church was by debate or discussion. Much good was done by this



Scene near Saints' reunion ground, Onset, Massachusetts

method at the time, for it brought out the differences between the two churches, the true church and the rejected one. Sometimes, as in the case of the<sup>12</sup> Scotts, in Indiana, or that of James W. Gillen, in San Bernardino, California, enough people would be converted

<sup>12</sup>The work of Elders Banta and Blair.

to make a good branch. Excitement often was great and sometimes there were harsh and bitter words, and sometimes it was fair and gentlemanly. Some of the most refreshing anecdotes of these years are connected with these debates, and men and women were well tested before their neighbors on both sides of the question. Some men were especially clever, successful, blessed, or what it may have been, in this method of spreading the gospel.

In 1883 preamble and resolutions were presented by Charles Derry and John Hawley, providing for the holding of reunions. This was discussed at length and finally referred to a committee consisting of W. W. Blair, Charles Derry, and John Hawley. This committee subsequently reported as follows:

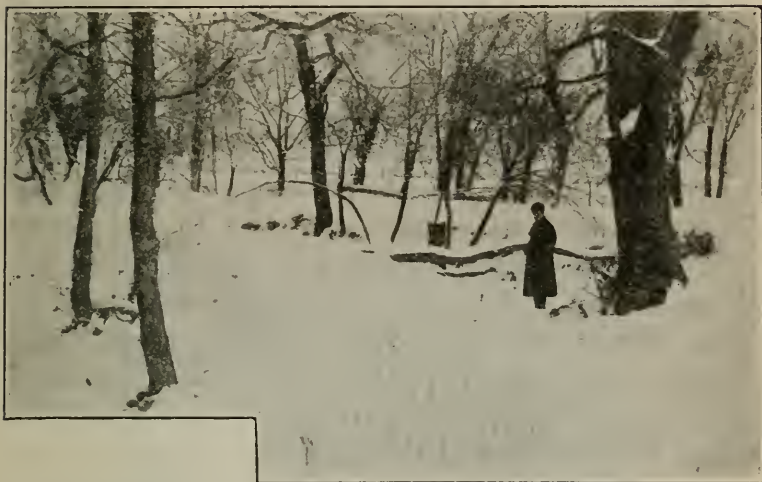
“The committee to whom was committed the papers in respect to reunion meetings by the church, beg leave to report that they respectfully recommend that this conference advise that mission and district authorities arrange for such reunions for religious services, when and where it may be by them deemed best.”

This was adopted, and thus was inaugurated the system of holding reunions which has since been so extensively followed in different parts of the church.

This was at the discontinuance of the semiannual conferences. The first of these reunions was one great reunion, but gradually there became many reunions. With the years came changes, too, in the comforts at-



tending these reunions, each year bringing some improvement for the camp equipment.



On Lamoni Stake reunion ground in winter

## CHAPTER 33

## The Inspired Translation and Bookbinding

**T**HE manuscript of the Inspired Translation had been for many years in the keeping of Emma Smith. Wherever she went, it went with her. She had found her belongings scattered on several occasions upon her return home, after she had been obliged to be absent. The effect of recent and hurried search was evident, but whoever had sought that manuscript had sought it in vain. Serenely she restored order and kept her own counsel, until the time came to deliver her trust into other hands. This came in 1866, when the conference sent a committee of three, William Marks, Israel L. Rogers, and William W. Blair, to confer with the custodian of the manuscript. To them she gave up her trust of many years. She turned it over to the publishing committee with gladness, and in the very last of the year 1867 they announced that five hundred copies of the Inspired Translation of the Scriptures were ready to mail, of the five thousand of the first edition. This was counted a great event in the church work.

After the publication, the old manuscript was put carefully away in as nearly as possible a fireproof place, and is so kept to-day. It was thus preserved, according to the promise made in 1831.

“Thou shalt ask, and my scriptures shall be given

as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commadment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.”

The church was forced to send this book away to have it bound, as it had no bindery of its own. As



HERALD PUBLISHING HOUSE

the occasions became more frequent when they needed bookbinding done, the question was often discussed, and thus in February, 1869, this question is asked in the *Saints' Herald*.

“*Wanted to know*: Why some stirring, active young man, belonging to the church, has not brains and energy enough to learn the bookbinding business, and

go to work for the church in a bindery of its own. Now, boys, is your chance. We want a good binder."

Just as other needs had been met by good and capable powers, so was this one, and in the *Herald* for October 24, 1891, appears this excellent story:

"There is now exposed to the passing public from the top of the Herald Office a huge sign done in white and glittering glass upon a blue field, containing the legend, 'Herald Publishing House and Bindery.' The letters are so large that anyone looking from the windows of a passing train may see them, and the wayfaring man, if not a fool, may read them. What is better than this, there is a bright room in the office where our foreman, Mr. Appleby, is presiding over a corps of neophyte bookbinders, folders, sewers, and general utility girls and boys, all busy as bees, in the new enterprise of doing our own binding. Let the Saints take notice, and send in their books which they want bound.

"It is expected that the office will be able to do as good work, and as cheaply, as we could get it done in the city; and it will be a satisfaction to know that the work in being done by ourselves. Send us your books to bind."

Pushing into the world of progress with an eye to beauty and durability, the Herald Publishing House became a scene of wider and more up to date activity as the years went by.

The situation of Lamoni, far from large water-course and as well from city privileges, threw the big printing establishment onto its own resources very often. As in the case of electric power for all work, the only thing to do was to make its own electricity. This it did, in 1907 installing a plant at the building of the new Herald Office that improved yearly in equipment and efficiency.

## CHAPTER 34

## Some Church Papers

**I**N NOVEMBER, 1874, the *Messenger* was sent out by the church from its home in Salt Lake City, Utah. It was a daring little paper of four pages, and its aim was "to be a reliable messenger of good tidings to all who know or are seeking to know the truth for the love of it." Elder Jason W. Briggs was the one who had the care of it, and was its editor; its price was fifty cents per year.

Every month this little paper went bravely forth to carry messages of truth to all; especially was its mission a blessing to those who were not permitted to hear the elders of the Reorganized Church preach and show with plainness why the church in Utah was rejected of the Lord.

In 1876 the Saints in Salt Lake City were holding meetings in the home of Joseph Clarke and were making efforts to build a little church. In this, with the help of the whole church they succeeded, and the church sent missionaries year after year to be there with the truth for all who would hear, whether of the rejected church or not.

Some of the ablest men of the church spent such time and care as was deemed wise in the stronghold of the church rejected at Nauvoo. *The Messenger* was published until 1877.



*The Expositor* was published in Oakland, California, for the western Saints, in defense against the rejected church. It had a board of publication: President, T. J. Andrew; treasurer, G. S. Lincoln; secretary, Richard Ferris; Albert Haws; and editor



ENSIGN PUBLISHING HOUSE

Hiram P. Brown. It was an interesting and wide-awake little magazine, but its career was short. The first number was issued in January, 1885, the last in March, 1888.

Sometimes we think the story of the church papers would make a good-sized book, as we read of them coming and going, in the history of the church. In

fancy, we see the different periodicals trooping past in their proper place in church movements.

In 1898, November 7, the Board of Publication adopted the little eight-page weekly, published by J. A. Robinson and F. G. Pitt at Independence, Missouri, and named *Zion's Ensign*.

Like the *Herald*, it has had numerous names on its editorial staff, but unlike the *Herald* has retained no editor in chief for many years at a time, as the name of Joseph Smith stands on the church paper. It has a place in the church work, calling itself the missionary newspaper, and is filling it acceptably.

In 1895 these were published in the interests of the church: *Glad Tidings*, Grand Rapids, Michigan; *Gospel Standard*, Australia; *Canadian Messenger*, Canada; *Sandhedens Banner*, Norway; *The Watchman*, Virginia, besides those under the control of the Board of Publication.

While the movement of time left forever some of the magazines or papers published for the church in other lands, it also brought forth others. In Honolulu the *KaElele Evanileo* in the Hawaiian language, and in the south seas *Te Orometua* in the Tahitian language.

The story of the papers, magazines, etc., of the church would not be complete without the chapter made by the *Saints' Advocate*. William W. Blair and Zenos H. Gurley were the editors, but after the first

three numbers, it was published with William W. Blair as the sole editor for seven years. The first number appeared in July, 1878, printed at the Herald Publishing House.

Its work was to establish the truth regarding the church teachings and actions, and the paper was taken into the editorial hands of Joseph Luff when he was in charge of the church work in what was called the Rocky Mountain mission. Elder Blair resigned in September, 1885, when he returned to his home in Lamoni. The last number was published in June, 1886.

*The Journal of History* was a child of the spirit that swept the church with the appointment of a historian and the publication of the histories. Its first number bears date of January, 1908; Historian Heman C. Smith, Frederick M. Smith of the First Presidency, and Assistant Historian D. F. Lambert, editors. As the name implies, it was devoted to matters of historical character or tendency; was issued every three months by the Board of Publication at Lamoni, Iowa. In 1912 Heman C. Smith, church historian, appears as sole editor.

## CHAPTER 35

## Death of the Last of the Three Witnesses

**I**N THE year 1888 the last one of the "three witnesses" to the truth of the Book of Mormon died. This was David Whitmer. Gently, slowly, without pain, he slipped away from earth, but not until he had called about his bed his family, friends, and kindred, and with almost his latest speech told again about the angel and "the book"; and as if he stood in the presence of God and angels, affirmed the truthfulness of the Book of Mormon, just as ardently, just as earnestly as he had first told the story more than sixty years before, and then he fell asleep. It was January 25, 1888, and he was buried at Richmond, Missouri. His testimony never faltered; although he did not continue in active association with the church, he straightened like a soldier at salute when the Book of Mormon was named to the end of his eighty-three years of life. An honest man was he, and he died with the testimony on his lips.

So had Martin Harris done when in 1875 death drew near; he had asked that a Book of Mormon be placed in his hands upon his breast, "and let it be buried there with me," he urged. And back turns time to 1850, to another scene in Richmond, Missouri.

When Oliver Cowdery felt the breath of death and called for a Book of Mormon and would be bolstered

up in bed while he read to family and friends called to hear, favorite passages from the Book of Mormon, testified "It is true," and urged these loved ones to be faithful. David Whitmer was there; and now all are gone and the gravestones still bear the messages of those two in Richmond, Missouri. Somewhere the dust holds the forms of all the old advocates of the church of 1830.

The graves of men, women, and children who loved and served in the church of 1830, are scattered from coast to coast of this fair land.

The first president of the Twelve, Thomas B. Marsh, slept in a neglected, unmarked grave for twenty-seven years. High up between two sparkling rivers, at Ogden, Utah, with mountain peaks for sentinels, like thousands of others misled to the West, he lay among the unnumbered, and then a record was found of his burial lot, quite by accident, and the grave was located, and friends, by subscription, raised a simple little marble marker with this inscription: "Thomas B. Marsh, First President of the Twelve Apostles of the Church of Jesus Christ of Latter Day Saints. Born at Acton, Massachusetts, November 1, 1799. Died January, 1866. Erected by his friends, July 17, 1893."

And from the sun browned hills of San Bernardino Valley and the plains of the San Joaquin, back over the old Mormon Trail, through desert and over moun-



tains, across the plains of Nebraska's and Iowa's prairie, through Missouri, back, still back to the far East, one might go by gravestones to the New England States and New York's hill country, and all the



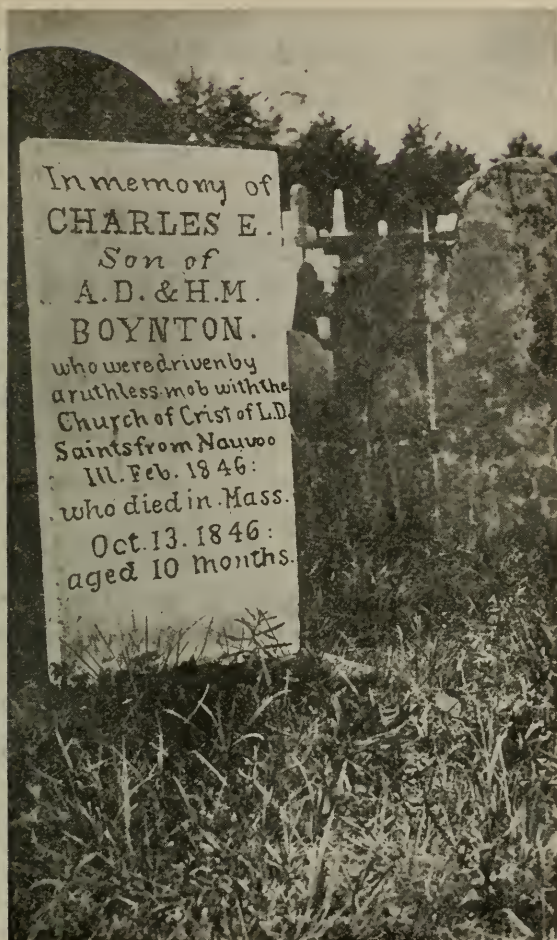
The San Bernardino Valley

way be guided by gravestones, if the graves of the departed were all marked.

Not all the discouraged and disappointed lingered in the Mississippi Valley or moved into the beckoning West when the church was rejected. Some turned back to the old home near the Atlantic coast. Here in an old burying ground Elder Hyrum O. Smith, a missionary to the Eastern States in 1912, found a little child's grave.

On the gray old tombstone he read a few words, but





Their fragrant white blooms o'er the unknown grave,—

what a volume of sorrow, disappointment, and pain  
it tells to one who knows even a portion of the history

of the church from the time it moved westward until after the Man from Nauvoo took his place and called the scattered Saints with the voice of a shepherd.

Here is the inscription on the baby's gravestone: "In memory of Charles E., son of A. D. and H. M. Boynton, who were driven by a ruthless mob with the Church of Christ of Latter Day Saints from Nauvoo, Illinois, February, 1846, who died in Massachusetts, October 13, 1846, aged ten months."

This little baby was not more than two months of age when they left Nauvoo, and one can feel that the parents felt the blame lay in the exposure and privation that came from the sad time in Nauvoo. While this little grave, alone, marks the grave of one baby, it reminds us of the hundreds unmarked.

Reflecting that Joseph and Hyrum Smith, the Martyrs, lie in unknown, unmarked graves, we wish it were not so, and yet there is a strangely sad bit of sentiment in the thought that they are but sharing in a sense the fortune of thousands of their brethren.

Over these unknown graves the voice of David H. Smith, the young poet, could well linger as he sang his tender plaint over his own father's unmarked tomb.

There's an unknown grave in a green, lowly spot,—  
The form that it covers will ne'er be forgot.  
Where haven trees spread and the wild locusts wave  
Their fragrant white blooms o'er the unknown grave,—  
Over the unknown grave.

And near by its side does the wild rabbit tread,  
While over its bosom the wild thistles spread

As if in their kindness to guard and to save  
From man's footstep intruding the unknown grave,—  
Guarding the unknown grave.

The heavens may weep and the thunders moan low,  
Or the bright sunshine and the soft breezes blow,—  
Unheeding the heart, once responsive and brave,  
Of the one who sleeps there in the unknown grave,—  
Low in an unknown grave.

The prophet whose life was destroyed by his foes,  
Sleeps now where no hand may disturb his repose,  
Till trumpets of God drown the notes of the wave  
And we see him arise from his unknown grave,—  
God bless that unknown grave.

The love all embracing that never can end,  
In death, as in life, knew him well as a friend,  
The power of Jesus, the mighty to save,  
Will despoil of its treasure the unknown grave,—  
No more an unknown grave.

## CHAPTER 36

## Music in the Reorganized Church

**A** CHURCH without music would be dreary indeed. The church in Zarahemla early in 1853 began reconstructing a hymn book. The history of her music is rather pathetic. What was lacking in classical production was gloriously made up to it in the visitation of the Spirit.

Into the church came souls won to it by the simple, sweet, heaven-inspired songs of the early church. To some who knew not the American language, was given as a gift of the Spirit from God the interpretation of her songs. Committee after committee was appointed. The best they could do for those days was to select tunes from other sources and fit chosen words to them, and from her own ranks the church produced at times beautiful words that we love to this day, and a few heaven-inspired melodies. But not until 1889 did the church print music of its own producing. Then the Saints' Harmony<sup>13</sup> was hailed with delight; but, alas, it was too expensive, and in its arrangement too intricate, for a people of meager means and little trained talent. But it held the harmonized melodies that had drifted from tongue to

<sup>13</sup>Harmony Committee: M. H. Forscutt, N. W. Smith, David H. Smith, J. A. Scott, J. T. Kinnaman, William Roberts, Phineas Cadwell, James McKiernan, J. V. Roberts, and Sherman I. Smith.

ear until many of them had to be learned anew when the measured notes were set before them because of misinterpretation in transmission. In 1895 a competent committee acting under the direction of conference compiled from the large and precious pages of the *Harmony* a collection of familiar and desirable hymns with music that became universal in church use, and is known as *The Saints' Hymnal*.<sup>14</sup> This was good for church service, but a Sunday school songbook was needed, and it, like all other necessities, in time became possible when in 1903 *Zion's Praises*<sup>15</sup> was floated into the musical sea, and in turn occupied in school and *Religio* and camp meeting, side by side with the dignified and clerical *Hymnal*.

Then matters moved quickly, and in 1912 Albert N. Hoxie, jr., was appointed official chorister for the church, and Mrs. Audentia Anderson and Edward C. Bell were assistants in the general choir work. This movement was followed by intense activity. Already the church was producing gifted and educated singers and those who performed on instruments of string and brass and reed, and the commandment to praise the Lord with understanding and the Spirit was moving upon the hearts of men like a searchlight on the face of the great deep.

<sup>14</sup>Hymnal Committee: Ralph G. Smith, Lucy L. Resseguie, Arthur H. Mills.

<sup>15</sup>Zion's Praises Committee: F. G. Pitt, Audentia Anderson, Viola Blair, Vida E. Smith, and Aletha May White.

In 1913 the interest in music was so great that a music department was sustained in the *Herald*. This was called "The Staff," and was edited by Mrs. Audentia Anderson.



Missionaries in Picturesque Hawaii



## CHAPTER 37

## The Church in the Sandwich Islands

**A**LL the years of work of the Reorganized Church, there had been nothing done in the group of islands lying but five days journey from the coast of California. Beautiful Paradise of the Pacific, how could it have been neglected so long, for it was not until 1890 that the church made any invasion into the Sandwich Island group. Then it sent Elder Albert Haws into the flowery kingdom of Hawaii. He arrived in Honolulu September 19, 1890. The one member of the church in the whole kingdom was Gilbert J. Waller, a business man of the city, who had met the work in California and at the home of Elder H. P. Brown, of Oakland, accepted it in 1889.

On the steamer that carried Elder Haws to Honolulu were a Mr. and Mrs. Luther, church people from California. This made four church members in the wonderful land of flowers. They had much trouble securing places of meeting.

G. J. Waller was a man of splendid business qualities, and time soon developed that he was also possessed of the very best of qualifications for a resident missionary. His time, strength, and money were always at the service of the mission. He esteemed Elder Haws as the very best man for the mission at the time.

Elder Haws was capable, well versed in history of the church, and acquainted with the ways of the Japanese and Chinese elements of the mission. He was not a robust man, being also a little lame, and he suffered much from the change of climate. None of these things deterred him from valiant service.



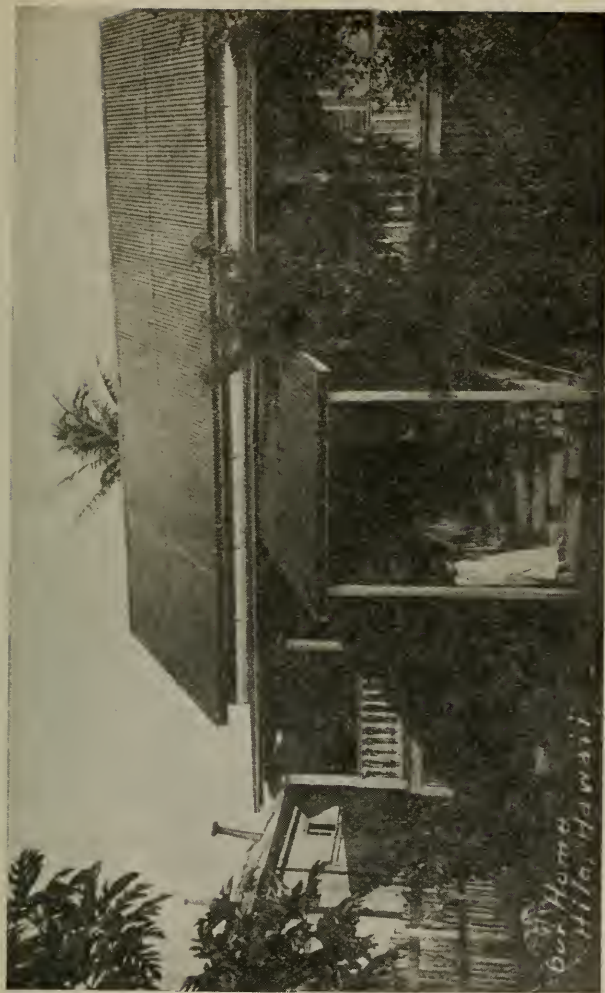
Waikiki

From a missionary's album

A native of the kingdom invited the church men to preach in his office. This was the first sermon preached for the church in the Kingdom of Hawaii, although there had been Bible class work.

When preaching to the Hawaiians they spoke with an interpreter. Joseph Poepoe filled this office.

They soon began to print tracts and then the *Doctrine and Covenants*, and finally the *Quarterlies* and



Missionary house in Hilo

Book of Mormon in the Hawaiian tongue, Elder Waller paying for them.

Mr. and Mrs. Luther helped in every way possible. Very reluctantly Elder Haws left the mission because of ill health. He had done a good work. In the year 1891, at the close of which he was forced to leave, thirty-nine persons had been baptized and some ordained to the priesthood, G. J. Waller, among the number, having been ordained an elder. The years brought many trials and much sickness, persecution, falling away of brethren, disappointments, but Elder Waller kept steadily and lovingly at the work for these people.

From the time of sending Elder Haws, the mission received constant attention and proved most interesting. Sunday schools and Religios were organized. In this work the missionaries and Elder Waller received help and kindest consideration from members of Elder Waller's family; although they were not at that time any of them church members. Not only did the work spread into the Hawaiian race, but Japanese and Chinese became working members of the church in the Sandwich Islands, until in 1914 the membership of the island was calculated as 246.

## CHAPTER 38

## Organized Woman's Work

**I**N THE history of woman's work in the Reorganized Church, the Prayer Union holds the place as a pioneer in united or combined effort, although it was not an organization. The sisters throughout the church meeting on each Thursday, if possible, and uniting in prayer for some special object before time arranged for and published in the Home Column of the *Saints' Herald*. This work began in the summer of 1888 and was introduced by Mrs. Eleanor Kearney. It was taken over in the organization called the United Daughters of Zion. This was the first general organization of women in the Reorganized Church. It had its origin in the spring of 1893 when meetings were held in Lamoni.

During the days of the conference of that year the first public call for meetings was made for April 12, in the evening in the lower room of the brick church, but back of that meeting lay much work, of which the hurrying throng knows very little. Indeed it is a long story that we cannot here relate. The women organized, with Mrs. Catheryn B. Kelley, chairman; Mrs. Callie B. Stebbins, secretary; and Mrs. M. Walker, corresponding secretary. They made provision for governing and controlling and developing the society, and chose for a motto, "Our aim, mankind to bless."

This organization remained much the same, making some changes in names of officers and methods of work; growing steadily, but slowly until the year 1911, when the name was changed to the Woman's Auxiliary for Social Service of the Reorganized Church of Jesus Christ of Latter Day Saints. This became practically a new order.

In its name and work it intended to unite all societies of women's work in the church, whether these be works of charity for church or school; sewing society, or study classes, all were to be bound up under the general society and united in the great purpose of service. They have occupied with various editors in departments in *Autumn Leaves*, *Zion's Ensign*, and the *Saints' Herald*.



## CHAPTER 39

## The Tidal Wave of the South Seas

**A**MONG the romantic stories of the South Sea Islands, there is nothing so fascinating and yet terrible as the story of the tidal wave of January, 1903.

Elders Burton and Gilbert, with their wives, were laboring in the mission then. Elder Burton and wife were at Papeete, but Elder Gilbert and wife were at Hikueru and passed through the three days of horror of wind and water. High in a cocoanut tree they found shelter from the water, but the wind lashed them furiously until the tree fell; then, wading in water waist deep, they climbed into the high stump of a booran tree. The wind threatened to tear them from this, but by morning the waters were gone down, and their eyes beheld a scene of horror.

Everywhere were the dead and dying, wounded and suffering. Out on the sea the sharks were devouring bodies, and on the land there was sorrow and suffering. Of food, there was almost none, nor drinking water. To partake of what there was, was fatal under the conditions.

Of sixty-six sailboats in the harbor, all but one or two were destroyed. There was no shelter nor clothing. About one thousand people were desperate from

thirst; weak and discouraged. There was good order, in spite of all the calamities.

Elder Gilbert, by the use of very primitive methods, distilled water for the people, and the stronger cared for the weak until help came. This was only on one island. The sorrow and loss to the church was great.

When at last Elder Gilbert and wife and some of the island Saints reached Papeete, the joy of Elder Burton and wife was great, for all might have been lost. Soon nothing but sorrow seemed all about them, for nearly every family was broken by death.

Elder Gilbert and wife suffered much of heart and body in this experience, and with Elder Burton and wife mourned with those that mourned of the brown brethren, for more than five hundred persons had perished and thousands were left destitute.

## CHAPTER 40

## The College

**T**HE hope of a church college grew with the years. As the church was driven from place to place the need strengthened, but the hope grew faint. When the Reorganized Church had made the first necessary movements for general work a school was proposed. This honor rests with the conference in Saint Louis in 1869, the first General Conference held in Missouri, and the question was before the Semi-annual Conference again at Galland's Grove, Iowa, in the same year; but at the General Conference in Plano in 1870, after much talk the matter was voted down.

Not until 1888, in Lamoni, Iowa, was there anything definite accomplished. Then the church people in Lamoni tried to start a company, and appointed a committee to ask for money to build a college.

In 1889 the committee was changed, but reported the receipt of promises to a considerable amount. The Annual Conference of 1890 then took up the matter and appointed a committee to do the first work of starting a college. This took first place and the proposed Joint Stock Company left it with them.

The Quorum of Twelve and the Bishopric favored the school. From this time the school seemed to be on the way, but there were already many things de-

manding the money of the people. There was the Saints' Home Fund, and the Gospel Boat Fund, and the Missionary Fund, beside the tithing of the people. No wonder the committee moved slowly, and not until 1895 did they report to the church.

Some beautiful land lying southeast of Lamoni had



Graceland College

been given by Mrs. M. Walker, Minnie Wickes, and W. Alexander Hopkins for the college. This, with some purchased, made about sixty-six acres in all.

The college was incorporated, like the church, under the laws of Iowa and named Graceland, and the corner stone laid November 12, 1895, a warm, sunny, autumn day; but the college began holding school in a rented building in the town of Lamoni in September, 1895.

The artistic looking main building was dedicated

January 1, 1897. Sometimes the college had a hard time to live, but her attendance grew, and in 1907 the first dormitory was built and christened Marietta Hall, in honor of Mrs. Marietta Walker.

This building became the home for the boys when in 1909 the new hall for girls was built and named for Graceland's benefactors, Patroness Hall. This is not Graceland history. That is not made yet; some day it will have a long story for its students to write.



## CHAPTER 41

## Under the Shadow of the Sable Wing

1909

**E**VERY year when the conference gathers on the historic date of April 6, there is a little change in the looks of the body of men. Some have occupied so many years in one place that if they are not there they are quickly missed; but time brings changes, and 1909 was a memorable year, from the first meeting in the brick church in Lamoni.

The president had been ill much of the previous year, but was able to take his place at the desk and preside, assisted by his counselors, Frederick M. Smith and Richard C. Evans. On Wednesday, April 14, he returned to the body the gavel which he had used for thirty years. Only one spring conference and two fall conferences in the thirty years had that gavel failed to call the Saints to order in the times of yearly meetings. The return of the gavel was accompanied with a speech in which the president said he might never wield it again. He was growing old. There was much sadness, for the people knew that sometime his work would be finished and they would see another in his place. The gavel was placed in the safe place where other church relics are kept. It had been presented to him thirty years before by Elder Davis H. Bays, sent by the Saints of Texas and made of native Texas wood.



When President Smith resigned the chair to his counselor, Frederick M. Smith, it was to a naturally good chairman and one who studied to become better fitted for it.



Brick Church in Lamoni

It was one of President Smith's expressed hopes that he would leave the church in such working order that no confusion should occur when he should no longer be with it. At the conference of 1909 the spirit of the Seer seemed to rest upon him when in a mass meeting of the elders, April 17, he predicted that the year would be one of activity, but the "pale reaper" would carry away some that the church would feel they could "ill afford to lose."<sup>16</sup>

<sup>16</sup>John Hawley, April 17, Missouri; Metuaore, April 18, Society Islands; A. E. Mortimer, Canada, May 8; Daniel S. Crawley, May 5, Canada; Johnie Hay, June 16, Texas; Frank Steffe, April, former missionary to Germany; Amazon Badham, November 16, Iowa; Edgar H.

“Our aged veterans have fought a good fight. They have helped to make the name of the church honorable. They go to a bright reward. Let those who follow them fill up the ranks and press onward. We know not on whom the shadow of the sable wing may rest even now; but whether we are to die or to live may it be honorably and to the glory of God.”

The death of Elder John Hawley on that day had led thought to this possible outlook, for the man had remembered his boyhood in the church in Nauvoo and that he was a faithful friend and advocate of the truth.

The year moved on; church workers were active. The First United Order of Enoch was duly organized and provided for according to the revelation and order of the conference of 1909. The object was to help the poor and sick and afflicted and promote temperance and morality and equality, the final adjustments being made October 26, 1909.

The Sanitarium was finished in this year and dedicated December 15, 1909. It had been four years since the especial instruction to build it had been given. This seems a long time, but you will consider the fact that they were admonished not to go in debt, so they had to move slowly; but how pleasant and comforting it was to know that this building, with its modern equipment and comfortable furnishing was their own,

Durand, November 16, Michigan; John Avondet, February 28, 1910, missionary to Italy; Henry Southwick, March 9, 1910, Illinois; these were all missionaries at some time.



SANITARIUM AT INDEPENDENCE, MISSOURI.

a beautiful home for a beautiful mission, to the sick and afflicted. One of the many unusually good provisions of this building was to be always true and loyal

to the doctrines of the church, faith and prayer and administration for healing of the sick.

When the year had closed the prophecy of President Smith had been fulfilled. Many men of note and importance had died. The presiding patriarch, Alexander H. Smith, being prominent among them.

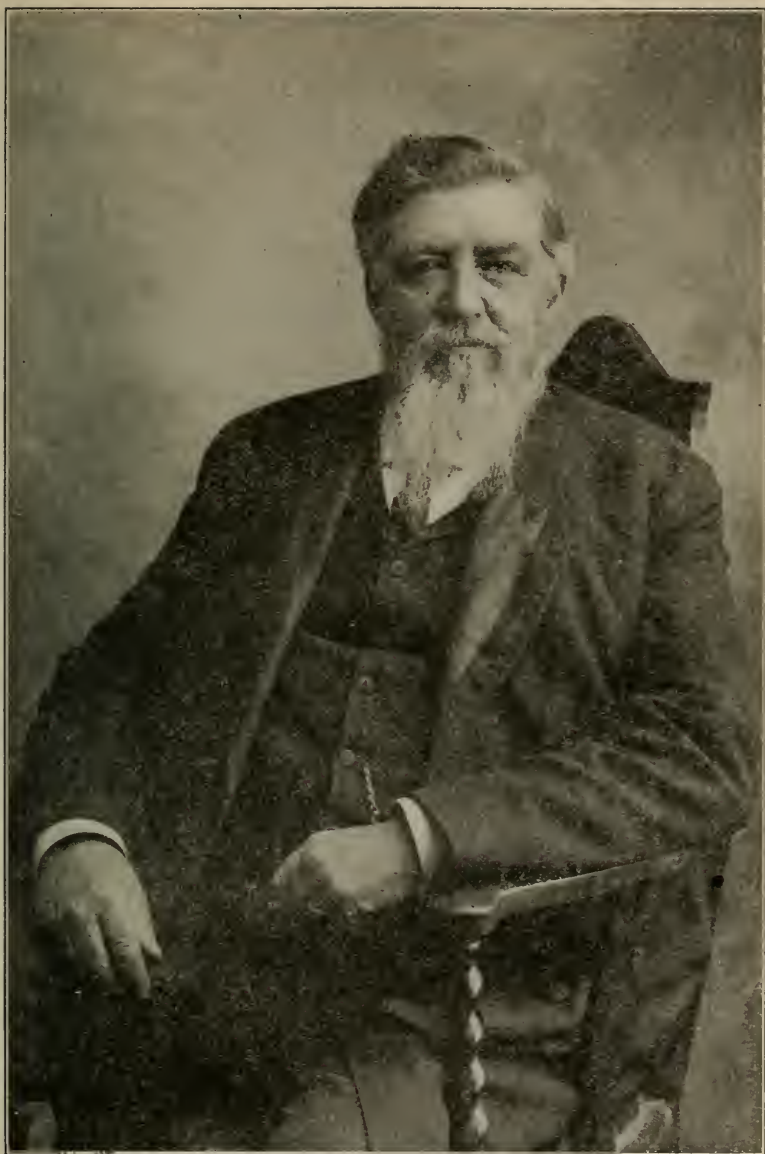
Years before the *Herald* had published a little poem about three remaining pillars of the temple at Nauvoo, and said that the three living sons of Joseph the Martyr were like that; but now David and Alexander were both gone and Joseph stood alone.

Patriarch Smith died in Nauvoo while on a visit to the old town, in the Mansion House where he had spent his boyhood and early married life, and that he loved as boys often do the home of their childhood. He was a great friend to young people, jovial and tender-hearted. Never having forgotten the feelings of youth, he made an ideal companion and friend for the young. He was known in this and other lands where he had traveled as "Uncle Aleck."

Close to his death was that of one of his dearest friends and companions, Elder Joseph F. Burton.

Known as Captain Burton, a pleasant, sunny tempered, and delightful man. These men had labored for a lifetime in church work and their life stories are interesting, ennobling, and like their characters, clean and virtuous.

Unusual was the list of deaths in the active minis-



PATRIARCH ALEXANDER HALE SMITH

try that year, as the chronicle of the next conference will show. When the people looked backward for a little while to hear the names.



## CHAPTER 42

## The Jubilee Meeting, 1910

SOMETIMES the birthday of the church is marked with some very unusual incidents that make that particular birthday easy to remember, as the one of 1860 when young Joseph came to take his place, or that of 1883 when the conference was held in the Kirtland Temple.

The one of 1910 was noted as the fiftieth anniversary of young Joseph's leadership. The stone church in Independence was the scene of this conference jubilee. It was appropriately decorated and there were speeches and poems and songs especially prepared for the day, but the all-important fact was the presence of President Joseph Smith. Grown gray in the church work, he received the congratulations of the hundreds who crowded about him with dignity and the evidence of love and trust and equal privilege that bound their affection to him forever. There were present a very few who had witnessed his reception in Amboy fifty years before. These were given a place on the platform,<sup>17</sup> some of them participating in the speeches. One, Edmund C. Briggs, a noted figure in the early days of the church; you will remember him as the undaunted young missionary to Utah in 1863, in com-

<sup>17</sup>E. C. Briggs, Davis Rogers, Mrs. W. W. Blair, Charles E. Blair, W. S. Taylor, Mrs. McFarland, Mrs. Strickland, and Mrs. George Burton.

pany with Elder Alexander McCord, and one by Elder Walter S. Taylor. At this conference of 1910 were other notable events. It was the first time that the beloved President had stood unsupported by his brother. Read the speech of President Smith on this occasion and picture the straight, upright figure, with



Stone Church at Independence

its flowing beard of white. The vision of his wonderful, dark eyes, almost gone, but his voice ringing like a triumphant bugle before he had uttered many sentences.

“The time has been well employed and, as is the custom of time, has had no regard to men and women. I might speak at considerable length. Time again

admonishes me that there is a fitness on such occasions as these to observe what time admonishes us of, the brevity of human life. I find myself in the position of the apostle who, standing before the king, said he counted himself happy to represent the cause of which he was a representative.

“I count myself happy to-day that my friends have not waited until I was deposited in the grave before placing flowers upon it to manifest their good will and the love and regard which they had for me while I was living. They have offered me a tribute to-day that surpasses all these floral offerings ever placed upon the tomb of any man, who had lived and died; and I would be unworthy of the name I bear, unworthy of the association in which I have spent my life, unworthy of any tribute that any heart had offered to-day, if I would not say to you I appreciate what you have done.

“It has not been the fortune of many men to sit and listen to such encomiums as have been passed upon me and receive such tribute for the feeble efforts which I was able to make, as I have been permitted to hear this day. Sitting in your midst and listening to that which has been said, retracing the history of the past, the work which we have been striving to do, I feel a sense of unworthiness so complete that I am almost tempted to put my hand upon my mouth and say, ‘Unclean’; and yet, in harmony with the statement that

was made by two of those who have spoken, as I had stated it at the Amboy conference, I feel the assurance that the spirit which dictated my reception at that time has borne witness all the way along, and I believe before God it will continue to do so; hence I have confidence in saying that when this spirit fails to testify, men fail to receive the knowledge which has been promised by Jesus Christ, the Great Mediator, the Great Ambassador, one upon whom alone we can trust for the complete establishment of that rule and that reign which shall bring peace, universal peace to mankind.

“I congratulate you this day, not upon the fact that I have lived to meet with you, but that God has been pleased to add such a representative assembly of witnesses to bear testimony to these few and myself of what was done fifty years ago; and as the Spirit has testified to these, as you have had from the lips of Brother E. C. Briggs, so has the Spirit testified to you; and I bear you this tribute that in all my labors, in all my journeying, I know not a place among the people called Latter Day Saints where I have not and I am not now welcome as a coworker and as an associate. I claim no greatness in myself. I know how feeble I am. I know how weak are the efforts which have been made; but I have been pleased to put myself at the dictation of the forces that must govern those who appreciate the truth, and I feel the consciousness with me that my motive has always been correct and

good. My effort may have been feeble; I may have made mistakes, but I feel absolved from blame so far as the motives underlying it are concerned; and I conclude by quoting a portion of a poem which I remember hearing Brother Zenos H. Gurley repeat, at times, expressing the peculiarity of the judgments of men:

Cruel and cold are the judgments of men,  
Cruel as winter, cold as the snow;  
But by and by will the deed and the plan  
Be judged by the motive that lieth below.

“May God’s peace be with us and his Spirit continue until the last effort has been made, until there shall come the glad sound, ‘Return, thy work is done,’ and the reign of righteousness and peace be ushered in for evermore.”





## CHAPTER 43

## The Standing High Council.

**W**HILE the church at Amboy was waiting for young Joseph, they made every effort to get the church in readiness. They were commanded of the Lord to select twelve men and ordain them a high council. These were the church jurymen. When they met they numbered and there divided into odds and evens. The odd numbers always acted for the church, the even numbers for the people who were accused of doing wrong. At the conference in which young Joseph came to the church the first high council was organized.<sup>18</sup>

As the years passed there occurred changes by death and in other ways until there was but one of this first high council left, and that was Winthrop H. Blair.

In the spring of 1890, April, the joint council of Presidency and Quorum of Twelve fasted and prayed for the Lord to speak and he remembered them and told them how to organize the standing high council, and on April 16 the council was organized. The nominating committee were: William W. Blair, of the First Presidency; Alexander H. Smith and William H. Kelley, of the Twelve; Charles Derry, Mark H.

<sup>18</sup>First High Council: April 6, 1860; John C. Gaylord, William Aldrich, George Morey, Edwin Cadwell, Calvin Beebe, Jacob Doan, Oliver P. Dunham, Zenos Whitcomb Lyman Hewitt, Dwight Webster, Winthrop H. Blair, Andrew G. Jackson.



Forscutt, high priests. They chose the men named below.

These men, with the exception of Calvin A. Beebe, met in the student's room in the brick church and were ordained, and with President Smith for president, and Robert M. Elvin secretary, organized the high council of the church. Calvin A. Beebe was ordained later.

The high council of 1890: Winthrop H. Blair, Frederick G. Pitt, J. C. Crabb, Asa S. Cochran, William Anderson, David Chambers, J. H. Peters, R. M. Elvin, David Dancer, Charles Derry, J. A. Robinson, Calvin A. Beebe (son of Calvin Beebe of former high council).

## CHAPTER 44

## Library

**I**N MAY, 1896, the First Presidency and the Quorum of Twelve held a joint council in Sandwich, Illinois, the home town of Bishop Israel L. Rogers. At this meeting Isaac Sheen was chosen librarian, and he held the office until his death in 1874, when John Scott was elected. This part of the church work grew slowly, for the report of John Scott, still librarian in 1880, tells us there were but 405 books in the library. In 1895 there were something over six hundred, but many of these were "pamphlets and documents, reports, etc.," donated by the Iowa Legislature, according to the report of the librarian.

In 1897 Frederick M. Smith reported that he had been called to act, because of the resignation of John Scott. This young librarian says in his report: "A church of over thirty-eight thousand members and with a library of only about six hundred volumes! Think of it; what is wrong?" The young man was enthusiastic and asked for larger appropriation, for the church had made some appropriations, and he got it, and also received election to office of librarian, and by 1900 there were more than 1,650 books, all shelved and accessioned.

In 1900 Frederick M. Smith resigned, and being requested to do so, he nominated his successor. He

named Elder Frank E. Cochran, of Lamoni. Elder Cochran had acted as assistant since the departure of assistant Israel A. Smith, December, 1898.

In 1901 Elder Cochran asked for a special appropriation of seventy-five dollars, available to the librarian for the purpose of repairing, rebinding, and binding. Heretofore the yearly appropriation had been used to purchase books and fixtures, under advice and consent of the First Presidency. The request of Elder Cochran was granted.

In August, 1902, the librarian appointed W. B. Paul assistant. Elder Cochran asked for one hundred dollars this year, to be used for library purposes. During the year 1904 Elder Cochran resigned and Israel A. Smith was appointed by the President to fill the unexpired term. At the conference Elder C. I. Carpenter was elected, but he resigned in June and F. M. Sprague was appointed by the Presidency. At the April conference of 1905 Heman Hale Smith was elected librarian. In 1907 he reported 2,800 volumes upon the library shelves when the Herald Office fire of January, 1907, consumed all but fifty-two volumes.

The friends of the library rallied to the call sent out by Inez Smith, assistant librarian, and donated so liberally that in April, 1907, there had been donated 565 volumes from old and young.

In 1907 the commission form of library work was introduced. This new movement did not do away

with any book privileges of the church, Sunday school, or Religio, but sought rather to unify the three and widen the scope of all. The General Commission of 1909 consisted of one member of the Presidency, chairman; one from the Bishopric, treasurer; and one each from church, Sunday school, and Religio. The first commission composed in personnel, Frederick M. Smith, E. A. Blakeslee, E. H. Fisher, Heman Hale Smith. The church library was, during 1909, under the care of the assistant librarian, Inez Smith.

The library force in the church spread through all the districts and became more and more important until there were constantly increasing numbers of people working with it and the old and young had opportunity to read and study whether near city libraries or far from them, for the circulating or traveling library went everywhere desired, and all under an organized plan. The church was putting out many books, and a committee<sup>19</sup> on the geography and ruins of the Book of Mormon country worked for months preparing descriptions and outlines, and now the church has access to maps of the land mentioned in the Book of Mormon, with probable locations of cities, rivers, lakes, highways, and many other things desirable and delightful to study.

<sup>19</sup>F. M. Sheehy, W. H. Kelley, Rudolph Etzenhouser.

## CHAPTER 45

## The Stakes of Zion

**T**HE Saints of 1853 were eager for the gathering time. They appointed a stake of Zion at Argyle, Wisconsin, to be known as the Zarahemla Stake, with president and counselors, but it was never heard of further.

The seventh resolution in the old Word of Consolation says that in the opinion of the church "there is no stake to which the Saints on this continent are commanded to gather," at that time. This was the opinion of the church in 1863, but the Saints in foreign lands were expected to keep their faces turned toward this continent, the land of America, and all Saints to prepare for the time when the Saints would be commanded to gather into Zion. Always there was the hope in the heart of every Saint to go up to Zion. It is the hope of ages; this gathering of the good and pure into some place favored of God.

Gradually the people drew together in Missouri, Iowa, Kansas, and Illinois, as they found opportunity, until the branches in and around Independence, Missouri, and Lamoni, Iowa, were of goodly number; and then in 1901 the word of the Lord came, directing the organization of two stakes. One with the center at Independence and including the district of that name, and one with the center at Lamoni, including

the Decatur District. These were immediately organized and there was joy over the movement. These places continued to grow and make progress. Over each was a high priest, with counselors, and in each a high council and a bishop with his counselors; so in these stakes there were no longer bishop's agents. These were the Independence Stake, organized Wed-



Scene in Upper Missouri near Iowa line

nesday, April 24, 1901, at Independence, Missouri, the Lamoni Stake, organized Friday, April 30, 1901, at 2.30 p. m., at Lamoni. The account of each is given in the Minutes of Conference for 1901.

The original presidency, council, and bishopric of the Independence Stake were: President, George H. Hulmes; Counselors, W. H. Garrett, John D. White; High Counselors, H. R. Mills, W. R. Pickering, Alexander M. McCallum, James Moler, George Hawley, A. H. Parsons, B. J. Scott, Frank Criley, Alfred White, C. G. Gould, W. H. Williamson, and



Frederick Scarcliff; Bishopric, Roderick May, W. H. Pease, and W. N. Robinson. D. Robert Winn was appointed secretary and recorder of the stake:

The Lamoni Stake presidency were: John Smith,



Lamoni scene

J. A. Gunsolley, and David W. Wight. The High council: F. A. Smith, J. R. Evans, F. B. Blair, R. J. Lambert, H. A. Stebbins, M. M. Turpin, J. S. Snively, I. N. Roberts, C. H. Lake, R. S. Salyards, Duncan Campbell, and D. J. Krahl. Bishopric: William Anderson, F. M. Weld, and F. M. Smith. B. M. Anderson was appointed secretary of the stake.

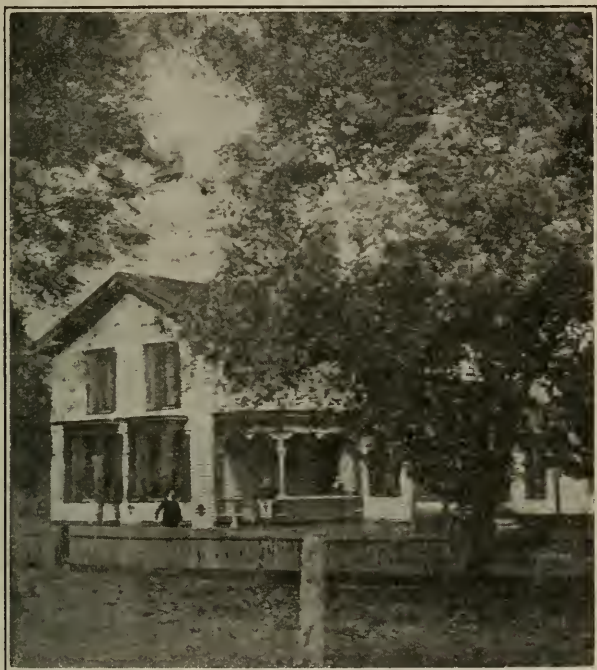
## CHAPTER 46

## The Presiding Bishopric

**P**RIOR to the election of Israel L. Rogers to the place of bishop the funds of the Reorganized Church had been cared for by a treasurer. This office was held by Edwin Cadwell in 1859, having his appointment before young Joseph took his place. Bishop Rogers was the first Presiding Bishop, being appointed at the conference of 1860 in Amboy, Illinois. For counselors he made William Aldrich and Philo Howard his choice, in 1866. In 1869 Philo Howard died; and in 1873 Elder Aldrich resigned. and Bishop Rogers chose Elijah Banta and David Dancer and they were ordained at the great meeting of that year when the Spirit rested like a mantle of light upon the people. Elijah Banta resigned in September, 1874, and Bishop Rogers chose Henry A. Stebbins, who was ordained in 1875, and in 1882 both Elders Dancer and Stebbins resigned.

When Bishop Rogers resigned his place as president of the Aaronic priesthood, the office was conferred upon George A. Blakeslee. Elder Blakeslee's family had been in the church before it left Nauvoo and he had been ordained an elder at the Amboy conference of 1860, filling many places of trust in the years following. He chose as his counselors Elijah Banta and a young lawyer named Edmund Levi Kel-

ley, a priest, who had done missionary work, but who was ordained an elder and counselor to Bishop Blakeslee at the time the Bishop took his place in Independ-



Home of Bishop Rogers, in Sandwich

ence, Missouri, during the session of the first conference of the Reorganized Church held in Jackson County, April, 1882.

Bishop Blakeslee traveled through the churches, teaching the financial law and stirring up the souls

of men to study and obey the commands of God regarding money and property. The law of tithing and freewill offering became pleasant and just to the people: the rejected church had abused this law and made it hard and hateful to them. So Bishop Blakeslee and his young counselor, E. L. Kelley, traveled and taught the glad and beautiful law of giving.

Bishop Blakeslee was not left to labor long as presiding bishop, for in September, 1890, he died at his home in Galien, Michigan. Elder Kelley was appointed to act as Bishop until the next April. On the tenth day of that month, 1891, he was ordained presiding bishop of the church, and his counselors, George H. Hilliard and Edwin A. Blakeslee, were ordained at the same conference.

Bishop Kelley's service was long, interesting, and efficient. He occupied during the years of greatest growth and the constant progression of the church. A man of unbounded faith, unfailing courtesy, and an indefatigable worker.

## CHAPTER 47

## The Quorum of Twelve Apostles

**I**N READING this short sketch you will consider that men may be apostles and not be members of this quorum.

The work of the first Quorum of Twelve Apostles in the Reorganized Church was a work of rebuilding. They gathered the fragments of a broken organization and built a sort of waiting place for the wanderers. Their names are not many, seven in the first quorum. Henry H. Deam and John Cunningham were members for only a year; George White for six years; David Newkirk, ten years; John Shippy, eight years; and Jason W. Briggs member and the president of the quorum for thirty-two years; and Zenos H. Gurley, jr., who served eleven years, from 1874 to 1885; Reuben Newkirk and Daniel B. Rasey were enrolled members for twenty years and were released by the church.

Three from this quorum were ordained to the First Presidency: They were William W. Blair (1858 to 1873), Alexander H. Smith (1873 to 1897), and Richard C. Evans (1897 to 1902). Two apostles resigned: Charles Derry (1865 to 1870), and James W. Gillen (1887 to 1900). Two: James Caffall (1873 to 1902), William H. Kelley (1873 to 1913), were called out to be patriarchs, but declined. Heiman

C. Smith (1888 to 1909), called out to act as Historian, and Joseph Luff released to act as Church Physician (1887 to 1909); and later I. N. White (1897 to 1913), and J. W. Wight (1897 to 1913), were released and ordained to the order of evangelists, as had Edmund C. Briggs (1860 to 1902), John H. Lake (1873 to 1902), and Joseph R. Lambert (1873 to 1902).

These, Zenos H. Gurley, sr. (1853 to 1871), Samuel Powers, (1855 to 1873), James Blakeslee (1860 to 1866), Josiah Ells (1865 to 1885), and Thomas W. Smith (1873 to 1894), all died while holding place in the quorum.

Frederick A. Smith, son of A. H. Smith (1902 to 1913), to presiding patriarch. This left in the quorum: Gomer T. Griffiths, made president in 1909, (1887); Peter Anderson (1901), Francis M. Sheehy (1902), Ulysses W. Greene (1902), C. A. Butterworth (1902), John W. Rushton (1902), James F. Curtis (1909), Richard C. Russell (1909), James E. Kelley, son of William H. Kelley, (1913), William Aylor (1913), Paul M. Hanson (1913), James A. Gillen, son of J. W. Gillen, (1913).

The Reorganized Church has had in its service in sixty-one years forty-one ordained apostles in this traveling high council.



## CHAPTER 48

## Story of the Recorder and Secretary

**T**HE earliest account of Church Recorder is the appointment of Samuel Blair in October, 1852, at Yellow Stone, Wisconsin. His time of service lasted until he was sent to Pennsylvania on a mission in 1854. At the spring conference of 1855 Zenos H. Gurley, sr., was appointed Recorder, and he was succeeded by William W. Blair in 1859. At the fall conference of 1860 William W. Blair was released and Isaac Sheen elected. Elder Sheen served for many years, but had much difficulty impressing the conference with the importance of his task and with his need for proper books. In 1873 a committee was appointed to look into his work and wants and they reported very much in favor of Elder Sheen. Elder Sheen on this date took occasion to ask for an outline of his duties and received some suggestions. Curiously enough, Henry A. Stebbins and Israel Rogers were the committee appointed to purchase a new record book for Elder Sheen. On April 3, 1874, Elder Sheen died, and was buried April 5, from the Saints' meetinghouse in Plano. A few days later, April 8, on motion made by T. W. Smith and W. W. Blair, Henry A. Stebbins was elected Recorder and was the one who really used the new record book.

In Plano, 1870, four years previous, the office of

General Secretary had been created in the following resolution:

“Resolved, That there be appointed a Secretary of the Church of Jesus Christ of Latter Day Saints, whose duty it shall be to sign all documents authorized by general provisions of General Conference, to sign licenses and certificates issued by the First Presidency, and to perform any and all other duties coming properly within the province of an organized government.

“Resolved, That Mark H. Forscutt be that Secretary.”

Elder Forscutt entered into the duties as secretary with a great deal of ardor, but his appointment to a mission to England in April, 1872, necessitated his release, and Henry Goodcell, jr., of California, was elected to the office, and in April, 1873, he was released and in 1874, at the election of Elder Henry A. Stebbins, there was a movement to make the Recorder also Secretary *ex officio*. In 1875 this matter was settled by the election of Elder Stebbins to the office of Secretary-Recorder.

This condition prevailed until 1896, when by action of the conference the offices were separated, for the work was growing and was already too heavy under one management. Elder Richard S. Salyards was chosen Church Secretary and Elder Stebbins retained in his original office of Recorder.

After twenty-three years of duty in this office, in

1897 Elder Stebbins asked that some one be appointed to assist him and learn the details of the work, as his health, never really good, was failing by reason of the close confinement in the office. He nominated as his assistant Elder Claude I. Carpenter, who began his work in the office July, 1900, and continued as assistant until 1906, when Elder Stebbins begged to be released from the office and Elder Carpenter was duly elected Church Recorder.

The office of Secretary has resided in Richard S. Salyards' hands up to the present time.



Recorder's Room and Recorder

## CHAPTER 49

## Historian

**W**HEN everything has been done, then the Historian takes a look backward and tells us about it. The church was bound to be prepared for this, for in the early church the Lord gave command regarding the Historian. The Saints, while waiting for young Joseph, selected a historian, naming Jason W. Briggs to that office in April, 1853, at Zarahemla, Wisconsin. In 1871, eleven years after Joseph had taken his place, Jason W. Briggs made a public call for history and data from people who knew about the church. Years passed and no history came. Perhaps in the economy of justice the time had not yet come for it.

Finally, in 1896, the matter having been referred to the Board of Publication, Frederick M. Smith was appointed Historian, and acted as such until the next General Conference. The Board of Publication appointed President Joseph Smith and Heman C. Smith to write and compile the history of the church, and the first volume was published and placed on sale before the convening of conference in 1897. The action of the board in making provision for the writing of the history was approved. Frederick M. Smith reported as Historian on April 15. Heman C. Smith was elected Church Historian by the General Conference

of 1897 and he nominated Frederick M. Smith as his associate, the conference confirming the nomination. These relations continued until April, 1901, when the Assistant Historian resigned.

Volumes one, two, and three of the history were now



Office of Church Historian

in the hands of the people. This year provision was made for district historians, and in 1902 Elder D. F. Lambert, nominated by Historian Smith, was made Assistant Historian. The work of the Historian was not only to write correct history himself, but to examine and record the history made by the people not of the church, and correct their statements concerning the history of the church. The church had been so

often misrepresented in school books, magazines, and encyclopedias that it was a rare thing to find a fair story of her people. The Historian was to travel and gain information and give it to others in lectures and in writings. It was a wonderful opportunity to represent the church. In 1903 the fourth volume of history was finished.



## CHAPTER 50

## Sanitarium and Homes

**T**HE CARE and support of its aged members was one of the most gracious and beneficent works of the church. In 1897 it built and furnished the Saints' Home in Lamoni, Iowa, opening the institution in March, 1898. Much of the furnishing, however, was supplied by contribution. The home has its own orchard, garden, fields, and well-stocked pastures. Near it is the private home of its matron, Miss Alice P. Dancer, pleasant Sunny Side. Miss Dancer's occupancy in the home has been one of unbroken devotion, unflinching patience, and remarkable wisdom.

To the west of Lamoni stands Liberty Home. Liberty Hall was the home of President Joseph Smith during his years of residence in Lamoni, Iōwa. Upon his removal to Independence, in 1906, the place was remodeled, some additions were made, and it has ever since been used as a home for the aged, in addition to the Saints' Home.

The church also supports two homes for the aged at Independence. These are considered temporary, as a hope is entertained of building one modern home there that shall be adequate for future needs now supplied by the two in use there.

In Kirtland there is also a home for the aged. These

places are pleasant, homelike, comfortable institutions. In each is held regular church services of every character, with music and books and pleasant associations the waiting time of life is made peaceful and comfortable to those who are worthy and desire such abode.



Saints' Home

The homes in Lamoni are intrusted to the supervision of a committee.

On April 10, 1906, in the conference President Joseph Smith presented the thought of a sanitarium. It came in a short address, or talk, and in a most pleasing manner:

“We ought as a people to take this kind of a step,

to establish here—and I hope these Independence people will not go wild over it, because I saw it, and it was presented to me—what might be called a sanitarium or a hospital—call it whatever word you like—that shall be under the supervision of some earnest, upright, and spiritual-minded officer of the church; and that this sanitarium shall be a place where our sick who may not be properly treated at their homes may be treated by the laying on of hands, by the nursing as provided for under the law, and by such careful treatment as medical knowledge within the province of our own membership may give, and thus see whether or not we may try the spiritual forces for which we have been so long contending, and at last put our hands and our sacred honors in juxtaposition and say to the world, we are willing that it shall be given a trial, and open trial. And I was assured, in that three hours of spiritual exaltation, that there would be a fulfillment of the prophecy that the faces of Jacob's children shall not wax pale."

And the next day the conference listened to the report of the Daughters of Zion urging a home for the children:

"By personal observation and inquiry the Daughters of Zion are convinced that the present condition of affairs indicate the necessity for a home for children. There are in the church and in the world to-day children without parents, children who have lost one par-



CHILDREN'S HOME AT LAMONI

ent, children who have been deserted by parents, and children of unfortunate parentage, who are appealing to us for a home.

“As a result of these observations the Daughters of Zion present the inclosed petition for a home, recognizing the right of the church proper to establish and determine the working details of such a home—whether it shall be a home-finding institution, an industrial home, a permanent home, or a temporary home.

“For the past two years the Daughters of Zion have given especial attention to this work and with the counsel and cooperation of the Bishop have succeeded in securing about seven hundred dollars in cash as a nucleus for this purpose.

“In accordance with this action the Daughters of Zion present the following petition:

*“To the Latter Day Saint Church in Conference Assembled: We, the Daughters of Zion in convention assembled, do hereby petition the church to establish a home for children and to sanction the efforts of the Daughters of Zion in its behalf.*

“MRS. B. C. SMITH.

“DORA YOUNG.

“AMY D. WELLS.

“INDEPENDENCE, MISSOURI, April 11, 1906.”

Both of these new thoughts went at one time to the council of the President, Twelve, and Bishopric, and they resolved to ask all to fast and pray for direc-



tion from the Lord about the Sanitarium and other church needs. This was done, and on the fourteenth the President received the message from God so much desired. It was wonderful to hear these words of inspiration that opened the way for these two great homes, one for the suffering and ill and one for the homeless children.

The Sanitarium was located at Independence, and was incorporated in Missouri as the Independence Sanitarium. The Children's Home was located in Lamoni, the beautiful estate of Bishop Elijah Banta was purchased and dedicated. The Home was conducted by the Bishopric and Daughters of Zion until 1912, when the conference placed seven trustees in charge. Under them it was two years later incorporated under the laws of Iowa as the Saints' Children's Home.

You will notice how carefully the church has grown. It is moving along with the State laws all the time, and these two new homes or places are guarding against debt in the beginning of their career.



## CHAPTER 51

## Seventies and Council of Seven

**I**T IS futile to endeavor to give personal mention here of members of the quorum of seventy, elders, priests, teachers, deacons, and yet in the history of these men lie some of the most thrilling and wonderful stories in all the history of the church. Some of the finest minds and noblest hearts in the church were with these quorums, and some of the grandest work done in the church of God on earth has been done by these men. The greatest sacrifice, the humblest, the most difficult mission, the lowliest tasks were glorified in the service of these men, and there is no grander sight in the General Conferences than the personnel of the seventies, seated as they are, directly in the heart of the assembly. They carry the action of the church many times by their vote, and they hold some of the greatest orators of the church in their midst.

The quorum has held in its membership many men whose career has been marked with distinction. The presidency of this quorum is of composite order, being seven in number. These are selected by the body of seventy from their number, with reverence and deep concern. If in time there shall be seven quorums of seventy, there shall be a president from each. At present there are three quorums.

The record for the Presidents of Seventies begins

with that auspicious day, April 6, 1860, at Amboy, Illinois. Their names were: James Blakeslee, Edmund C. Briggs, Crowell G. Lanphear, William D. Morton, and Archibald M. Wilsey were ordained Presidents of Seventy, by Elders William Marks and Zenos H. Gurley, sr.; George Rarick and John A. McIntosh were chosen Presidents of Seventy and subsequently ordained.

Archibald Wilsey, William Morton, George Rarick, John A. McIntosh, and Crowell G. Lanphear afterwards were ordained high priests (for a seventy may not be a high priest) and James Blakeslee and Edmund C. Briggs became members of the Quorum of Twelve Apostles. Upon that occasion Elders E. C. Brand, Duncan Campbell, and Charles W. Wandell were called to be "special witnesses of the seventy," or presidents of seventy.

Charles Wandell died while on a foreign mission field in Australia in 1875; Edmund C. Brand, October 12, 1890.

Duncan Campbell was ordained a high priest and later a member of the Lamoni Stake Council.

When Crowell G. Lanphear was ordained a high priest, Elder Glaud L. Rodger was ordained a president of seventy and held the office at the time of his death and his mission in Nevada.

In April, 1885, at the home of John C. Foss, in Independence, Missouri, John S. Patterson, John T.

Davis, James W. Gillen, Heman C. Smith, and Columbus Scott were chosen to occupy as presidents. There were then, in office, Edmund C. Brand and Duncan Campbell. When the Presidents of Seventy were called in council in 1886 there were Edmund C. Brand, senior president; John S. Patterson, James W. Gillen, Heman C. Smith, and Columbus Scott present. Duncan Campbell and J. T. Davis were absent. Heman C. Smith was chosen permanent secretary.

The proceedings of this council grew more methodical and systematic. There is apparent from this time progression to a marked degree; prayerful watching of elders and priests, in consideration of the possible selections for membership in the seventies, and more attention given to record interesting data.

Up to this time the Quorum of Twelve had been selecting seventies; now the council took up this duty. The year 1888 their record shows a loss of three; Heman C. Smith and James W. Gillen to the office of apostles. The record showed an enrollment of fifty-six seventies. Isaac N. White and John C. Foss were made prominent at the conference on April 14. The next year, 1889, April 9, Robert J. Anthony was ordained a member of the council. Elder Anthony died in his mission field May 26, 1899, and his body was sent to his widow at Lamoni, Iowa, where it was buried in Rose Hill May 31.

In 1890 the first quorum was filled the first time in the Reorganized Church, the work of thirty years. In the temple at Kirtland, during the conference of 1891, Duncan Campbell was ordained senior president because of the death of Senior President Brand the fall previous. On the same day that Elder Campbell was made senior president, Elder James McKiernan was ordained to the council.

In Independence, 1892, provision was made for organizing the Second Quorum of Seventy. It was at this meeting that George H. Hilliard was released as a seventy to receive ordination as Bishop Kelley's counselor. On April 14 the Second Quorum of Seventy became fully organized with Columbus Scott, president, and T. W. Williams, secretary. In 1897 Francis M. Sheehy was ordained to the Council of Seven Presidents, to fill the vacancy of I. N. White who had been ordained to the Quorum of Twelve. In 1900, April 17, Francis M. Sheehy and John T. Davis were chosen to be ordained high priests, and as President R. J. Anthony had died the previous autumn there were places vacant in the Council of Seven Presidents. On the 20th Hyrum O. Smith, James F. Mintun, and Warren E. Peak were chosen to fill the vacancies.

In 1901 at Lamoni, on April 30, President Duncan Campbell was ordained a high priest. This left the office of senior president vacant, and in 1902

Elder Columbus Scott, who had been the secretary for many years, was ordained senior president, and in his place as president of the First Seventy, Elder James McKiernan was made president and Elder James F. Mintun, secretary. The vacancy in the council was filled by Romanan Wight in 1905, at Lamoni, Iowa. April 17, the Third Quorum of Seventy was organized, with Hyrum O. Smith, president, and David A. Anderson, secretary. It was during this year that Elder John B. Lentz, one of the seventy, was instantly killed by a stroke of lightning while he was preaching in the pulpit at Carson, Iowa; and Romanan Wight, one of the council, was stricken with palsy and completely incapacitated for his work physically, although retaining a deep interest and constant concern for all church activities.

In 1906 Elder John C. Foss retired from the active work of the council because of age, but was constantly engaged in local work. He was the first of the quorum to claim the privilege and consequent comfort of the movement to grant superannuated considerations to the older members of the ministry. The vacancy left by this movement was filled by the ordination of Thomas C. Kelley that same year. In the year that followed there were many superannuated from the seventy. In 1909 President Romanan Wight submitted his resignation and John Arthur Davies was ordained a president of seventies.

In 1911 J. Charles May was chosen a seventy. The situation was unique, Elder May being in the South Sea Islands with his family on a mission. The ordination was of necessity deferred, as no one was sent there with authority to ordain him, and his ordination was not performed until two years later.

Hyrum O. Smith was ordained a high priest in 1913. This left a vacancy in the council which was filled by the ordination of Arthur B. Phillips. Thus the Council of the Presidents of Seventy stood when the work of the quorum was outlined for 1914. Columbus Scott, senior president, and president of second quorum, James F. Mintun, secretary; James McKiernan, president of first quorum; Warren E. Peak; Thomas C. Kelley, president of third quorum; J. Arthur Davies, and Arthur B. Phillips.



## CHAPTER 52

## High Priests and Patriarchs

**T**HE HIGH PRIESTS' QUORUM is one of the most venerated organizations of the church. Dating back to June, 1852, the quorum has had an extensive enrollment, three hundred and four members up to 1914. Few are called from the quorum except by death, so the enrollment is not often changed. During its sixty-two years, but eight have been called to other offices, and only four have been expelled. One dropped out and one hundred and twenty died in full membership. There remains upon the records of the quorum one hundred and seventy-one names. Elder Charles Derry holds the honor of years in this quorum, as he was born July 25, 1826. He is still bright and active, although he has spent years of sacrifice and labor in the church. The youngest member is Elder Mark H. Siegfried, born August 16, 1881.

The man who has been the longest in the quorum is Elder James Anderson, of Lamoni, Iowa, who was ordained February 18, 1864, and Ephraim Squires of Brooklyn, New York, was the latest to receive ordination, July 19, 1914.

The first president of the quorum was chosen in 1860 at the memorable conference of that year at Amboy, Illinois, Isaac Sheen receiving ordination to the office at that time. After the death of Elder

Sheen, Elder Charles Derry became president, occupying until 1901, when upon his resignation Frederick G. Pitt was ordained to the office, in the conference of the same year, and served until called into the Evangelical order in 1910 when Elder Joseph A. Tanner was ordained president.

In 1914 the quorum officers were Joseph A. Tanner, president; Vinton M. Goodrich, counselor; Charles Fry, counselor; Robert M. Elvin, secretary and treasurer; Thomas J. Elliott, assistant secretary.

The Reorganized Church had no patriarchs in office until April, 1897, when Alexander Hale Smith received a call to that office. He almost immediately began to travel in the interests of that work. He was Presiding Patriarch and Evangelical Minister to the whole church. Like his grandfather, Joseph Smith, sr., he was well suited to this office. He was affectionate and friendly, at the same time unafraid to counsel the careless and unfaithful. He visited Australia, the South Sea Islands, the Sandwich Islands, Canada, and nearly the whole of United States.

The quorum or body of patriarchs or evangelists is called the Order of Evangelists and contains some of the greatest men baptized into the church. Their work of counseling, guiding, comforting, and instructing, is very important.

After the death of Elder Alexander H. Smith in 1909, Elder Joseph R. Lambert, a brother evangelist,

was appointed president pro tempore of the order and Charles E. Butterworth, Secretary. In 1913 Elder Frederick A. Smith was ordained Presiding Patriarch and Evangelical member, and Hyrum O. Smith became secretary of the order.

## CHAPTER 53

## The Story of the Presidency

**T**HE OFFICE of President of the Reorganized Church was first held by Jason W. Briggs. From 1853 until 1860 he acted as president pro tempore, simply holding the place in trust for the son of Joseph the Martyr, for whose coming he prayed with unbroken faith and to whom he delivered the trust in 1860. President Briggs claimed no right but that given to him by the people who waited with him for young Joseph. His presidency was very important and deserves consideration and gratitude. His official signature for those years of waiting was "Jason W. Briggs, Representative President of the Church and Priesthood.

The story of the Presidency or First Quorum of the Reorganized Church contains the names of many loved ones; first, that of President Joseph Smith, who was given his first counselor, William Marks, in the revelation of March, 1863. He was at the time seventy-one years of age. Joseph Smith says he was a man of clear-headed wisdom, noble, useful, kind and upright, faithful and steadfast, a wise counselor, and "finally his integrity was incorruptible." He died May 22, 1872, and the following year, on March 3, 1873, the Lord gave a revelation calling William W. Blair and David H. Smith to be counselors for Joseph

Smith in the First Quorum of the church. William W. Blair was forty-five years of age and the other counselor but twenty-nine. David Smith was released from the office because of continued ill health. The release came in the voice of the Spirit saying, "The voice of the Spirit is 'let David H. Smith be released. He is in my hands.'" This was in 1885, at the April conference of that year. William W. Blair was active in this office, as in all others. He was a man who was always affable, earnest, and constant in his work; serving faithfully until April 18, 1896, when he expired on a train near Chariton, Iowa. His death due to cold contracted while traveling to Kirtland for the conference of April. He was sixty-seven years old, universally beloved, and widely known. His death left the President again without counselor. To meet the emergency, a counsel of seven men was held in Lamoni: Joseph Smith, Bishop E. L. Kelley, Alexander H. Smith, James W. Gillen, Joseph R. Lambert, Heman C. Smith, and Joseph Luff. The president of the Quorum of Twelve, Alexander H. Smith, was directed to act as counselor until such time as the Lord should appoint.

This situation was not changed in the following year, 1897, at the General Conference, when the Lord directed that Alexander Hale Smith be set apart as counselor to his brother, President Joseph Smith. The same revelation appointed Edmund

L. Kelley to act as counselor also for the conference year, but in no way changed his work or office



FREDERICK M. SMITH

as bishop, his tenure of office lasting until one should be chosen to succeed William W. Blair (Doctrine and Covenants, section 124).



On April 18, 1902, President Smith received such "light and information" in a vision given him in the night that the First Presidency was again reorganized with Frederick M. Smith and Richard C. Evans as counselors to President Smith.

Alexander Smith had received a call to be patriarch of the whole church at the same time that he was set apart as counselor to the President. He was absent in Australia performing his duties as Patriarch when the new Presidency were ordained, and was notified by cable to ordain a new member of the Quorum of Twelve, C. E. Butterworth, at that time a resident missionary in Australia. Frederick M. Smith, the eldest son of President Smith, was at the time twenty-eight years of age and held the office of elder; Richard C. Evans was a young Canadian, an apostle, forty-one years of age. Seven years later, April, 1909, he was released from his place in the First Quorum and made bishop of Canada, and Elbert A. Smith, the only child of David H. Smith, was called to his father's place in the Presidency. He was still younger than Elder Evans, being thirty-eight years of age at this time.

The quorum stood this way until the death of President Joseph Smith at Independence, December 12, 1914. In a revelation given April 14, 1906, at Independence, Missouri, it was declared that in case of the removal of President Joseph Smith, the eldest living

son of the President should be chosen to preside in accordance with the revelations that had been given before concerning the priesthood. For a number of years the young man had been assisting, and in the last years of his father's life was practically president of the conference, a position for which he was in many ways preëminently qualified.



Maple shaded walk in Lamoni near church

Joseph Smith's presidency lasted for a term of fifty-four years. He had much sorrow; in 1896 he buried his wife Bertha, and in 1898 he married Ada Clark, of Canada. They had three sons born to them. This good woman was faithful and competent in car-

ing for him through his years of blindness, until his death.

He made a remarkable record as a chairman and a president, unexcelled in his charity, unprecedented in his memory of names, faces, voices, a gift that did not fail him even when blindness in his last years laid her hands on his exceptionally fine, dark eyes. He seldom failed to recognize the voice of friends, although years may have passed since hearing them. His long, faithful, undivided, and sincere service as prophet, seer, and revelator left his place in the hearts of the people full of loving and deserved memories. He left a well-organized, well-ordained, love-directed body of devoted Saints to his successor's support.

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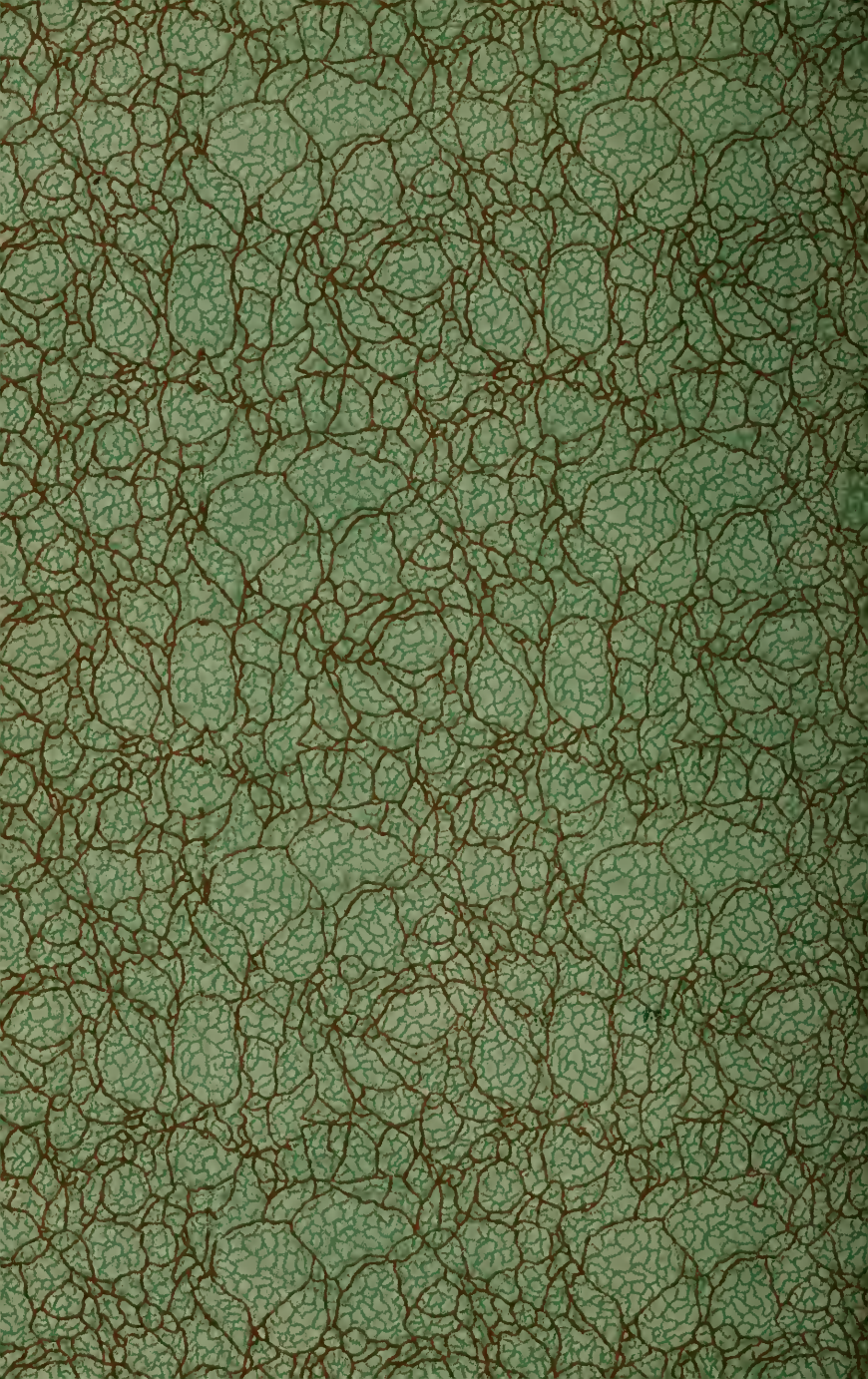
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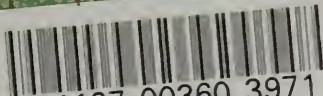
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